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—A *Happy New Year* to all the readers of the MISSIONARY GUARDIAN! May the new year be a prosperous one in all the missionary operations of the Church!

THE YOUNG PEOPLE AND MISSIONS.

THIS is an age of organization, too much organization we are told. There may be and doubtless is some truth in this assertion. There are those who do not favor the Christian Endeavor movement because it adds still another organization to the already long list of organizations in the Church. We have been much through the Church and have attended the meetings of these societies in many different localities, and we must confess that we have been very favorably impressed with them. There are pastors who do not have them and do not wish them because they do not particularly need their help from the fact that they have a *Guild* or some other society to answer the same purpose. That there has been need for some such movement seems evident. With all our boasted churchliness we have failed to get the work out of the young people that they are capable of doing. The Endeavor movement is nothing more than a movement to enlist more fully the co-operation of the young people in the work of the Church. We can conceive of a congregation where an Endeavor Society is not particularly needed—as, for instance in a strong congregation in the East where there are a sufficiently large number of young people—where the very weight of numbers and influence will carry along the work. But when you go into the far West where the church life, and church customs differ, an Endeavor Society, we verily believe, is of great benefit.

What is especially commendable in this movement is the fact that it binds the young people to their own church and causes them to labor for their own congregation and church. This is what is needed. We must confine ourselves to narrow lines, and the congregational limit gives a sufficiently large sphere for the exercise of all the activities along the lines of church work. We take it that this movement has come to stay. Whether we sanction all that it involves matters little, since we cannot withstand it if even we were to try. The wise thing to do on our part, is to so direct it that the most beneficial results may be realized from it. Our young people are entering the movement in large numbers. The Church desires and needs their co-operation and help. To oppose may alienate them—to properly direct will give their

help for the advancement of the Church. The present age has many opportunities for the young. The Church gives them opportunities such as the young people did not enjoy fifty years ago. Give them work to do. Do not expect them to create the opportunity for work, at all times; but the opportunity being at hand—put them into the harness. This is the aim of the young people's society.

Among other branches of work for these young people to engage in, none seems more important than that of missions. The extension of Christ's Kingdom is that for which the Church prays and that for which she should labor. That men may be saved must be the earnest desire of every child of Cod. That the heathen world may be brought into the light of the truth as it is in Christ Jesus, is the burden that rests upon the Christian's heart. That others may enjoy what we enjoy who stand in the Covenant of Grace, is the earnest wish of every unselfish heart. Who can labor for the accomplishment of these ends with more zeal and activity than the young people? It is a good thing that the Endeavor Societies of our church are called upon to furnish the means by which an additional missionary may be sent to Japan. This will concentrate their energies upon one definite object, and they will feel that they have some work at least for which they are held responsible.

These societies should also be enlisted in the home work, as it is no less important than the foreign work. They should be impressed with the importance of enlarging the sphere of our church in the home land. The lack of the gospel privileges in the large cities should be brought to their notice. The need of mission Sunday-school work in the large cities, a work in which the young people can make themselves especially useful, and upon which the churches are now entering, should be presented for their consideration. They are not all within reach of the great centers of population so that they cannot engage in this work personally, but they can help by their prayers and contributions.

We need more of the missionary spirit in our church. We lack in nothing as much as in this spirit. More missionary enthusiasm is needed, and in no way can this be awakened better than among the young people. When once the young people catch the *fire* the whole Church will become ablaze with it, and then we shall see great things in our midst. Let the young people be engaged in something. Let us be sure to give them plenty to do in the Church and they will be saved from the snares of the world to which they are continually exposed. Let us get our young people engaged in the mission work of the Church. They are of immense value to any church that fully uses them in this good work. F.

A GREAT NEED.

WE are told that once upon a time Thomas Aquinas made a visit to Rome. While there the Pope honored him by showing him his vast treasures. The Pope, in order to emphasize his vast wealth, remarked to Thomas, that the successor of Peter cannot now say, "Silver and gold have I none." Very true, Holy Father, Thomas replied; but can his successor say as Peter said—

"In the name of Jesus Christ of Nazareth rise up and walk." The question arises, and it is truly a solemn one,—Does the modern Church bring to humanity the blessings she was originally intended to bear to dying men? Not that the facts of salvation have changed, neither that the Church is any less the bearer of salvation to men, but rather from the fact that the Church in her outward form seems to have less feeling for the needs of humanity. We know that in making this assertion we lay ourselves open to the charge of being a pessimist. But no matter. We think that it can hardly be denied, that many in the Church to-day, have little sympathy for those who are out of Christ and make little effort for their salvation. We say, that this is the age of missionary effort. Never has there been such an advance along these lines. This we do not deny—but never before were there such advantages as now. Never was there such advancement along material lines. Never before were the nations of the earth so near our doors, so that the Church of to-day has advantages for missionary work that the Church of fifty years ago did not have at all. International treaties have opened the ports of nearly all the nations of the earth, while inter-communication makes it possible for the Church to reach the nations that fifty years ago were sealed against the outside world. In considering the work of the Church to-day these advantages must be taken into consideration. We must not sit down and fold our hands in ease, supposing that the Church is doing a wonderful work for the spread of the Gospel. While much is being done, far more might and should be done for both home and heathen lands. But coming back to our original thought, is it not a fact that the Church is, to a large extent, dead to a sense of her responsibility to dying men? There are a great many members in our congregations who are utterly indifferent as to the moral and religious condition of the masses outside of their own immediate community. In a sister denomination, in one of their large gatherings the official statement was made that for the year then closing *sixteen hundred* congregations had not contributed one cent toward foreign missions, and many congregations had given next to nothing for the home work. What a terrible record! In many of the influential denominations where large sums are given for Mission and Church Extension work, the testimony is that the great bulk of the money comes from men who give large sums, and among the heaviest contributors are those frequently who are not members of the Church. They are men who are in a sense in the draught of the Church, and give because they feel that it is a good investment in the way of helping to keep up a higher moral standard. But this is only a stronger testimony to the fact that the great mass of the membership is not interested in the spread of the Gospel. That church that is not interested in the salvation of man in general, is a cold and dead church, no matter what its apparent prosperity may be. There is no warm feeling left in such a congregation which commands the respect and draws the attention of the outside world. "Freely ye have received, freely give," we hear the Master say as he sends forth His disciples two by two to go into the cities of Judea. Give, not of gold and silver only, but of the warm love that comes as a result of the desire for the salvation of souls—give that sympathy which draws the hungry soul to Him who is the true food of the soul. The man, the woman, the congregation, that has this burning desire for souls, may have

to say, as Peter said to the lame man, "Silver and gold have I none"—but such as I have I give unto thee—"in the name of Jesus Christ of Nazareth rise up and walk." Such blessings can come only as the result of that earnest sympathy which goes out toward the unsaved sinner. We may have our systems by which to raise money. We may preach missionary sermons and give pages of statistics; but the Church will go to sleep under all this, unless we arouse the membership to a deeper sense of their own relation to the Master. This is the kind of missionary work that seems to be needed to-day in all our churches. F.

THE CHICAGO MISSION.

WE wish the attention of the GUARDIAN readers for a few moments as we write to them of the above-named mission. We do not claim that this mission is any more important than any other mission, only as Chicago is greater and much more important than most of the cities on the American Continent. We have several German Reformed Churches in Chicago which belong to our branch of the Church. Then there are a number of Reformed organizations in the city belonging to the Reformed Church in America Several of these use the Dutch language, and several are English. But our branch of the Reformed Church, until now, had no English congregation in that city. It is a deep humiliation to be compelled to admit this, but the truth must stated. Just why no English church was founded at an earlier day is one of those things for which no valid reason can be given. But let the past be past. No use of saying that certain things should have been attended to. They were not, and that settles it.

Last spring the Board determined to send a missionary to that city to found an English congregation, and it was done. During the continuance of the World's Fair it was impossible to enter fully upon the work. But the preparatory work was done, and the missionary, Rev. J. M. Kendig, D. D., became thoroughly acquainted with the city and the nature of the work to be done.

The Fair over, arrangements were made for the organization of the congregation. December 3d was the day appointed, and we were invited to be present as the representative of the Board. The day was very unpleasant, as the great snow storm of early December was in full blast. But the people came out heroically and the organization was effected—twenty seven members entering the organization.

The Sunday previous a Sunday-school was organized with thirty-six scholars, but on this second Sunday of its history there were over fifty present, in spite of the disagreeable weather. This, then, is the beginning of a work which we believe will extend into the far future, and the influence for good of which cannot be measured.

The beginning is certainly hopeful and encouraging. A large number might have been gotten to enter the organization had there been put forth special efforts to swell the number. It was, however, deemed best to enroll those only who willingly entered the organization and who would likely give it their hearty support. Brother Kendig feels encouraged with the start that has been made, and the whole Church should be gratified with the prospects before the mission. But, we would like to ask here, What shall be the policy

of the Church toward this mission? Will the Church treat it and support it in like manner as if it were a mission in some country village? Or will the Church come to its aid and support it as other churches support their missions in cities like Chicago? If properly supported it will doubtless be a great success—if not, then it will be a weakling for years to come. Chicago is a great city—a thriving city—a city of wonderful business prosperity. Chicago is in a sense a fashionable city, and therefore also a costly city. A mission will cost more there than in most cities because the mission must necessarily adapt itself to its surroundings.

And what is needed to make this a success? some one may ask. Two things are especially needed. First, the Church must provide a lot for this mission. Without this it cannot be made a success. And what will a lot cost out on California Avenue and West Madison Street, where the congregation is now located? From what we could learn by inquiry, a lot such as is needed would cost no less than $10,000. For that sum a corner lot of fifty feet front might be gotten. Possibly by going out farther a smaller sum might buy the lot. Then secondly, comes the chapel. This the people of this mission can manage if once the lot is procured.

By the coming spring the lot must be procured. No use trying to build up a congregation on the second floor in a hall—be that hall ever so centrally located. We must strike vigorously for a lot, and then when it is secured say to the people, Here is your lot now build the chapel, and in a reasonable time pay for this lot.

It is an easy thing for our Church to purchase that lot. All that is needed is, that when the effort is made, all give such help as they can well afford. If that is done the lot can be secured without any trouble. Toward spring the effort will be made and all our English churches will be called upon to help. Shall we have help? We have faith to believe that the help will come. F.

A FALSE ISSUE.

A FALSE issue is made in the distinction between "apportionments" and "free-will offerings."

Some things have for many years been apportioned by the Synods among the Classes, and by them again among the charges; but other things have been left to the interest, good-will and management of the pastors, without making an apportionment, and large sums have been given for various interests even on the call of an individual officer or of a Board, showing how our people will respond when a work is set before them.

But when brethren speak of such giving as a free-will offering, implying that the apportionments raised are not free-will offerings, a false issue is made. Are the offerings made for apportionments less free than where there is no apportionment? The truth is, the apportionment can be raised only by free-will offerings. The apportionment is not an assessment which must be paid, but merely a call for a certain definite sum, which with other similar sums will make up a needed total.

A German brother lately said: "I suppose an apportionment is an *estimate* of the amount needed from a part of the Church for a certain work."

"Yes."

"Well then it is unobjectionable," said he. Certainly those who speak of apportionments as something essentially different from free-will offerings, may not know that they are making an unfair statement, but such it is. When a work is to be done it matters little how the call is made; the main thing is that it be heeded, and that the funds be provided. An apportionment, *i. e.*, an "estimate," is more business-like, and as a rule is more successful; but when, without such "estimate," an official call is made for money, this call also has moral force, for it is a sacred demand made in the name of Christ, which all should heed. What more is the apportionment? And whence then comes the false distinction between apportionments and free-will offerings?

With a wrong view of the apportionment, or an unfair emphasis put upon it, we can easily arouse bitter prejudices that will defeat the simple call, for nothing in our nature is nearer the surface than prejudice; but we need to be careful what we say, lest we bear false witness. W.

THE CATECHUMEN'S CHURCH-BUILDING FUND.

What is a Church-building Fund?

It is a Memorial Fund of $500 or more, given to the Board of Home Missions for its work.

What is done with these Funds?

The Board loans them to its missons for building churches—sometimes for buying ground.

Are these loans perfectly safe?

Yes, for they are given only on first mortgage.

How often can a Fund be used?

Every Church-building Fund must be paid back within ten years, and so it can be used a great many times.

How many such Funds have we on hand?

The Board of the Eastern and the Potomac Synods has nearly twenty-five such Funds.

And what is now proposed?

The catechumens of these two Synods are asked to establish one to be called the Catechumen's Church-building Fund.

This Fund will be a beautiful memorial of their liberality, activity and church love. A beginning has already been made. Several offerings have been sent in, and the Board wishes to complete it as soon as possible. We hope it may be done by next Easter, at furthest.

Every catechumen is invited to give an offering, and any amount will be acceptable.

How is this money to be given? The nicest way will be for the whole class to unite in the gift; or, if this cannot be done, any one or several may send an offering.

When should the money be sent? It may be sent at any time, but as a suitable thank-offering it should be sent about the time of your confirmation.

To whom should this money be sent? You can hand it to your pastor, or you can send it yourself; but in any case send it only to REV. A. C. WHITMER, 452 North Queen St., Lancaster, Pa.

This matter is now before our young people. Let them do as seems best. Let us see how soon this Catechumen's Church-building Fund can be raised and how large we can make it. It is more blessed to give than to receive; and God loves a cheerful giver. W.

THE TWENTY-SECOND FUND.

At the late meeting of the Board of Missions at Harrisburg, Pa., Rev. T. J. Hacker, of Allentown, Pa., handed in a check for $500, stating that it came from Elder Jeremiah S. Shuman, of Catawissa, Pa., to establish a Church-building Fund bearing the name of his beloved wife, Florence Clark Shuman, who died some time ago. This Fund was gratefully accepted, and a proper acknowledgement was made to the giver.

This Fund (as one of three promised) will at once be loaned to the new mission at Harrisburg, Pa.

Some years ago Mr. Shuman was a deacon in the congregation at Shamokin, Pa., and then removing to Catawissa, Pa., he was made an elder. He is a man of business methods, and well able to appreciate the safety and usefulness of these Church-building Funds; and although not wealthy he yet is showing a good spirit in thus consecrating a part of his means to church work. As a husband he loved his home, and now keenly feels the loss of his wife. Having no children they were all in all to each other. Mrs. Shuman was a devoted wife, an earnest Christian, and so an earnest worker in the Church. Hence this memorial bearing her name—The Florence Clark Shuman Church-building Fund—has great meaning. It will in her name continue the work she so much loved while here. What more beautiful monument could she have? W.

THE TWENTY-THIRD FUND.

Elder William Dice, of Zion's Reformed church, Chambersburg, Pa., Rev. W. C. Creamer being pastor, died more than a year ago. He was well known in his community as a man of strict integrity, in his congregation as an humble Christian, and in the Mercersburg Classis as a faithful delegate elder.

Some time before his death he drafted a will, but for some reason or other did not finish it. In that will he gave to the Board of Missions $500 to establish the William and Susan Dice Church-building Fund, making it bear the name of himself and his devoted wife who had gone before him.

How then could the executor pay to the Board this $500 under an unfinished will? Only by the noble act of the heirs, who said: "This was our father's purpose, and this we will do." God bless them for this honor done to their father's will.

OUR GROWING WORK.

THE growth of our Church is seen not only in the number of its members, but also in the work it does; and this growing work shows itself even in the number of pages needed for our Synodical minutes.

Look at the minutes of the General Synod. Those for 1863 cover only 40 pages; those for 1866, 99 pages; those for 1869 and those for 1872, 104 pages; those for 1875, 80 pages; those for 1878, 138 pages; those for 1881, 220 (including a Constitution of 42 pages); those of 1884, 159 pages; those

of 1887, 212 (including a Constitution of 35 pages); those of 1890, 215 pages; those of 1893, 274 (including a Constitution of 28 pages). What a lesson of growth! W.

THE DIFFICULTIES OF FOREIGN MISSIONARY WORK.

THE effective management of Foreign Missionary work has to be learned by experience and observation. On first thought, as a theory, it might be considered a very simple matter, as requiring only the sending forth of an earnest educated Christian, his acquisition of the language, and his proclamation of the Gospel. But experience has taught that vastly more than this is necessary, especially among a highly civilized people, with a well defined ethical religion of their own. Acting on some such a theory as this, missionaries have spent years of most faithful and laborious toil, without winning a single convert. This occurred in the earlier years of Foreign Missions. Experience at length taught, that the oriental world must be approached on the plane of its own life as conditioned by its native religions. The missionary must live himself into sympathy with the natives, and look upon religion from their stand-point, and approach them accordingly. This done, his work soon came to be productive of good results, and souls were won to Christ.

The thought then occurred, that this being the case, a most effective means of carrying forward the work would be to send the native convert to a Christian land, thoroughly educate him for the work, and return him to his native land. It was thought that a complete mastery of the language, vital sympathy with his people in all their distinctive features and peculiarities, he would be admirably equipped to meet the necessities in the case, and prove a most efficient and successful worker. As the effect of this view, accepted by the foreign missionaries in the field, as also by the home churches, quite a number of oriental converts were sent to America, and given full courses in college and theological seminary. They were returned to their eastern homes, only to find, that a great mistake had been made, and that in nine cases out of ten, they were failures for effective and fruitful service. There were exceptions, perhaps in case of those who devoted themselves to teaching in regular schools; but so far as evangelistic work was concerned, they were failures.

This experiment was tried by a number of our American Foreign Boards, and the testimony borne at a recent meeting of the officers of these Boards in New York City, was well nigh unanimous, that they have found the policy, seemingly fraught with so much promise, to be so wholly mistaken that it has been entirely abandoned. They decline commissioning as missionaries, to their native countries, young men who have been educated in this country.

It was in the light of this testimony and wide experience that the Board felt itself constrained to decide adversely to the application of Mr. Takeo Noya, to be commissioned as a missionary to Japan. The question was regarded as one of unusual gravity. It was first considered by the Executive Committee, and referred to the full Board. Its consideration received a thorough and anxious investigation. It was known that Westmoreland Classis, prompted by the conviction that it was the right thing to do, had furnished a

considerable amount of money for Mr. Noya's education, and it was painful to decline the request of Pittsburg Synod. But the Board felt, that in fidelity to the trust imposed in it by the Church, it could not close its eyes upon demonstrated results, that the late past had brought to light. Mr. Noya was furnished by the Board with a letter of commendation to our Mission in Japan, suggesting his employment in such work as it might have for him to do.

A word as to the cause of the failure of returned oriental scholars to become effective evangelists in their own country. Their education in this country, stretching over some six to eight of the most impressible years of their lives, has the effect, insensibly, to Americanize them, and raise them partially to a different plane of civilization. They consequently come to look upon institutions and social customs with partially Americanized eyes and sympathies. This is the result of their educational growth in the bosom of our life and civilization. As a result, when they return home, they are unable to look upon their surroundings with clear native vision in the light of unchanged native sympathy. They cannot but feel that they have been raised to a higher level, and despite their best endeavors, this feeling will exhibit itself, sufficiently at least, to be observed by the quick eyes of their suspicious fellow-natives. Hence will arise a hostile feeling, charging them with infidelity to their native home and life and nationality. They will consequently be damaged in their relations, and their power to command the confidence of those they seek to win to Christianity. Natives should be educated in the bosom of their home life, at least for evangelistic work. C.

SELF-DENIAL WEEK.

WHY self-denial? Why may I not contribute one, five or ten dollars, for the payment of the debt of the Foreign Board, without any self-denial about it, and be done with it? In reply we beg to say, we don't ask you for a *contribution*, as such, we ask you for an *offering to the Lord*. You *contribute* to the aid of a fire-company, to buy new instruments for a brass band, but when the interest of souls is the issue, we ask for an offering. But why *self-denial?* Because self-denial generally has prayer mixed with it. Many Christians make contributions without a particle of prayer mixed with it; if it were not so, they would give twice or three times as much. It makes a great difference when we determine the size of our offering, on our knees; when we look upon ourselves as we are in the sight of God; when we wonder why He has so bountifully made our cup to overflow, while others receive comparatively so little. We would not in such an attitude thrust our fingers to the bottom of our purse, to hunt out a nickle or a dime. Yes, we ask you, during the week of self-denial, every day go into your closets, get down upon your knees and ask God how much you ought to withhold from your own personal comfort and enjoyment, and offer it to Him, so that hinderances in the way of winning Japanese souls to Christ may be removed.

How many Christians are there who will give twice as much to go to the circus to see a clown make a fool of himself as they will give to save a soul? It is to be feared such Christians do not pray much. Prayer, self-examination, self-sacrifice are wonderful agencies to keep one's feet in the right path.

We very much fear that many who count themselves members of the Reformed Church will not observe self-denial week. But we hope that many an earnest soul will go into their closets and pray, and ask, "Lord what will thou have me to do?" And if this observance is any way near general, the Board's debt will soon be a thing of the past. We will see, but more important still, God will see. C.

REV. DR. J. P. MOORE'S EVANGELISTIC TRIP.

SATURDAY, Oct. 21st, 1893. At 4 o'clock in the morning, I found myself on the way to Yamagata, making my first visit to one of my old homes, since my return from America. It was a bright, beautiful star-light morning, with a keen frosty air, that sent the blood tingling to the very tips of the fingers, and made you shiver with cold. As the morning began to dawn, the stars which had so beautifully studded the sky began to fade away one by one, and ere long, the sun in all its glory rose from behind the waves of the ocean to the east, and gilded the peaks of the mountains in front and to the right of me. And as our journey led us into the midst of these lofty mountains, the sight was something wonderful for beauty. The autumn frost had painted the scene only as nature can, and does paint,—green, golden, scarlet-purple, all combined in one, and above all, the brightness of the morning sun, no where brighter in all this bright world than here.

After stopping at the foot of the mountains for rest and refreshments, we at last reached the top, 5000 feet high, at high-noon—having been on the road eight hours to make 10 Ri, or twenty-five miles. The scenery, as already said, was grand. The only regrettable thing was that so much beauty had to be seen from such muddy roads with their discomforts when riding over them. The roads on the west side of the mountains were so much better that we made the rest of the trip in a little more than half the time, arriving at Yamagata before 5 o'clock in the afternoon.

This was the time of rice-harvest, and everywhere the farmers were at work cutting and gathering this grain. Still others were busy harvesting the beans, and cutting the mint plant, which is here one of the special crops raised. At places, also, tobacco was being harvested. But such tobacco as this is! The Lancaster County farmer would hardly have looked at it, I imagine. But here everything that looks like the weed is carefully husbanded and put to use. Our coming having been duly announced, the brethren were on the watch for us, and when we reached the bridge leading into the town, a delegation of the brethren of the church met us and bade us welcome back to Japan, and at this particular time, a welcome to their town. First their pastor with his daughter; then a delegation of women who had come to welcome Mrs. Moore, who was expected with me, but was prevented from going. To me this custom of "*Mukae*," as it is called, is very pleasant and always does me good, especially when weary from a long journey. We went to our hotel, and at 7 o'clock we repaired to the church where a full house, more than four hundred greeted us, having come out to hear us on the subject of the new religion. I spoke that evening on the subject, "The Condition and Influence of Christianity in America"—a subject which always interests a Japanese audience. Four of us made addresses, the meeting was called a success, and

the Christians were much encouraged. On Sunday morning the Lord's Supper was celebrated, and a sermon preached by the writer.

In the afternoon a church wedding took place, the first of the kind ever held in that or any church of the city. The party were a couple from Tokio, who had come to take up their abode in Yamagata, where they will be members of the church. While yet in Tokio, Mr. Gring and I had charge of a point in the suburbs of the city, and at that time I baptized this man (the bridegoom), who was a policeman of the place. For years I had not seen him, until he came to my place and asked me to marry him to a lady who was formerly a pupil in a missionary school, where she became a Christian. I have been long enough in the country to have the pleasant experience of marrying those whom I formerly received into the Church, and of even baptizing their children. The couple in question will be a help to our church of Yamagata, and all the members of the church were glad to receive them into their midst. Afterward all of us met at the home of one of the members, where, after a short religious service, we spent the rest of the day in a social way, and my late experience in the home land was an interesting topic of conversation.

Early the next morning, accompanied with the Evangelist of the church, I started for Yonezawa, twenty-eight miles distant, where we arrived in the afternoon, where we were welcomed in the same manner as before. In the afternoon we had a service, when three persons were baptized and the Communion celebrated. A public Christian lecture service in the evening ended the day's work, as also the duties of the tour.

At six o'clock the next morning we were once more in our jinrikishas on our way back to Sendai, a distance of eighty miles, to travel which required until noon of the next day. I got back to the school, tired of course not a little, but thankful to the good Lord for the profitable and pleasant time and experiences which I had. This work in Yamagata Ken began at the time when we had our school in that place. It is as hopeful as any we have. May the Lord greatly prosper it in the future, that many souls may be brought into the ark of safety.

WEDDING NOTICE.

On Sunday, in the Reformed Church of Yamagata, Japan, by Rev. J. P. Moore, D.D., Mr. Misawa Tominosuke, of Kumamoto, to Miss Naito Miyo, of Tokio, now both members of the Reformed Church to Yamagata.

J. P. MOORE.

THE FESTIVAL OF "O BON."

IT may be interesting to the readers of the GUARDIAN to know something of a noted festival called "O Bon." According to the old time calendar of Japan, this festival takes place in July, and according to the new calendar, in August. This festival is held in memory of those who have said farewell to this world, so far as their *bodies* are concerned, as the Japanese believe in the return of the *spirits* of their dead; these spirits are supposed to re-visit the world at the time of "O Bon."

For three nights fires are built on either side of the streets, and a city like Sendai presents an extremely interesting and novel appearance in the strange

light of these fires. On one of the three nights the fires are supposed to light up the way, and welcome to their former abodes the spirits of the deceased; on another night, to illuminate their pathway back to the unknown regions from whence they came, and, on yet another night, to drive out the evil spirits which may seek to gain an entrance into the land.

During the time of "O Bon," many of the people keep holiday, and when these bon-fires are burning, people thronging the streets, children springing over the fires, dipping branches of evergreen into the flames and showering the crackling sparks into the air, one realizes that this is indeed a strange land with strange customs. But even though such things savor of beliefs which do not accord with the beliefs of Christianity, yet there is something so wierd and fascinating about the scene, and the ideas connected with it, that one almost forgets, for the time being, the sadness of such beliefs and superstitions.

Sendai, Japan. ANNA MOORE.

—THE MISSIONARY REVIEW OF THE WORLD for December opens with an able article by Dr. A. J. Gordon, on the Relation of Education to Missions—a subject which is receiving much attention at the present time. Dr. Gordon's position is, "conversion primary, education secondary." Joseph Rabinowitz, the converted Russian Jew, gives a wonderfully interesting allegorical interpretation of the story of the raising of Lazarus, whom he regards as a type of Israel. The work among the women of Egypt is well described by one who is engaged in it, Miss Anna Thompson, of Cairo. Two articles on missions in Syria and Palestine, by Mr. Payne, of London, and Geo. A. Ford, of Syria, give a full and interesting account of the progress and present aspect of the work in the land of our Lord. L. D. Wishard gives a third of his series on the Y. M. C. A. in foreign lands; the present paper being devoted to work in India, a land peculiarly adapted for this form of missionary labor. The rise and progress of the Student Volunteer movement in England and Northern Europe is described in two articles on "Student Volunteers at Keswick," and an outline of Mr. Wilder's movements.

In the International Department Dr. Gracey gives an ably edited and condensed account of missions at the World's Fair. He is followed by R. H. Nassau, M.D., who gives some "Causes of the Present Improved Health of Missionaries to Africa."

The Editorial Department contains the Prospectus for the coming year and other matters of present interest; the Monthly Concert is furnished by David Baron, a convert from Judaism, who writes on the "Present Attitude of the Jews toward Christianity." The other departments, Christian Endeavor and General Intelligence, are full to overflowing with matter of present and permanent value. This number also contains the Yearly Index carefully edited with a view to greatest usefulness in every department.

The Review is pre-eminent among missionary magazines, being fully abreast of the times and edited with the greatest care and efficiency.

Published monthly by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at $2.00 a year.

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

MISSION INTELLIGENCE.

—With the opening of the year we will send out one annual and three quarterly blank reports to every missionary in the three English Synods west of the Allegheny Mountains. There are a full supply for the year 1894. We wish every missionary who reads this, if he has not received the blanks to notify us and we will forward a full supply. Uncle Sam fails at times to deliver the goods as he should do and we are compelled to forward a second installment. This is, however, very seldom the case. We are anxious that these blanks be carefully preserved, as it is an annoyance to be told that no blanks are at hand to make out reports, when we know that the full number was sent out at the beginning of the year. The missionaries will please take notice.

—The Board has made a rule that those who get help from the Board must pay their missionary apportionments. This is done, we presume, upon the ground that no field should ask help from the Board which is not also willing to help the Board by paying the small sum that is asked of all members, to sustain the missionary operations of the Church. Our mission fields must not forget this reasonable rule of the Board. Let them raise their portion of the mission money in full, and then they can ask the Board for some help with a clear conscience. Failing to do this, they can hardly expect help.

—Not what men *want*, but what they *need*, is what the Church is to provide for them or bring to them. Not what they *want*, but what they *need*, is what the Church has to offer them and what she should insist upon them accepting. Salvation may not be what men want, but salvation is what they need. The missionary is to offer to men what is needful for their highest good. They may not want this, but they need it, and with loving fervor the man of God must offer them the bread of life. This is the missionary work of the Church.

—How many readers of the MISSIONARY GUARDIAN are fully acquainted with the missionary work of the Church? Do you know how much the Home Board needs for its work? Do you know what sum the Foreign Board asks for the ensuing year? Are you pretty well posted on the general work in the different portions of the Church? Supposing now that you are fully posted on these needs and understand the aims of the Boards, do you ever talk to your neighbors about it and try to awaken them to an interest in these important matters? By speaking to others and getting them interested in the work of the Church you can do as much, frequently, as the missionary who goes forth to labor in the missionary fields.

—We are sorry to state that Brother Harrington saw fit to vacate the Maquoketa (Iowa) mission at the close of the year. He has accepted a call to the Dakota charge in Illinois. Brother Harrington was an efficient missionary and did good work in the Maquoketa field. Here is a field that needs a pastor, who is willing to come and take charge of it? There is plenty of work there and also plenty of material. A good work can be done here.

—We are sorry that Brother Dewitz, who last July took charge of the

Holton (Kan.) mission, felt it his duty to resign at the end of the first quarter. For some cause the young brother seemed to become discouraged with the work and concluded that he had better give way to some other brother. There are plenty of discouragements to be met with in any of the western mission fields, and yet perseverance works wonders. Here is a field open for some good man. Who will go to Holton?

—We are sorry to state that Rev. S. Ream, of the Liscomb (Iowa) mission, has had a severe attack of typhoid fever. He was kept from work for many weeks, and at this writing is not yet enabled to do the work in the charge. His people will, however, without a murmur, wait until he is fully restored before he takes up the work again. Brother Ream has a laborious field; but he has been with the people a long time and has served them well.

—The Executive Committee of the Board will hold its next meeting at Pittsburg, Pa., commencing on Tuesday evening, January 16, 1894. The meeting will be held at the "Hotel Boyer," the place where the committee has had its meetings for several years past. At that meeting every missionary under the Board is expected to have his report for the last quarter. If the report is not there the order will not be issued for the quarter's salary. If, when this appears in print, any missionary has failed to send his report let it be at once forwarded to the Hotel Boyer, Pittsburg, Pa., to our address.

—When the committee meets January 16, 1894, there will be needed not less than $8,500 to pay the quarterage to the missionaries. Will that sum be on hand so that the missionaries may be paid promptly? Every reader of the MISSIONARY GUARDIAN can in a measure answer this question. Have you done what you could to send forward the moneys necessary for the payment of these men? If the money is not on hand from whence shall it come so that these men may be paid? We will hope for the best, but we assure our readers that there is reason for a good deal of solicitation on this point. The way to meet these payments promptly is for every one to gather and forward all the funds possible.

—As we write, but a few days of December have come and gone. But the winter all over the northwest has apparently set in to stay. The ground is covered with snow to the depth of ten inches. While the cold is not severe, yet it is sufficiently so to make good shelter a necessity. The winter will be a long one. Many of our missionaries get small salaries, on which they must maintain their families. These men are not beggars by any means. They will suffer before they will ask for any help. But we would say that if any of our strong congregations in the East feel like making up a box for any of these deserving men, we will gladly recommend those to them whom we regard as the most needy. Several of our eastern congregations have already written us asking that we designate those to whom they might send boxes. Others may wish to do the same. If so we will cheerfully help them in the good work in any way possible.

—The Church-building Board of the two German Synods of the West, has out in loans about $16,000. During the year past, its income was $974 from the Synod of the Northwest and $746 from the Central Synod. To further this important work, the Central Synod asks its people for an average of ten cents a member.

—The German Board of the West, last year supported 31 missions. Its income was $9,570.

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts for the month of November were $1,103 35. For the same month 1892, they were $1,953 63, being a falling off of $850.28, and was about this last figure less than current expenses. Will the ministers and members of the Church please take note of this fact. Patience is a virtue. "But hope deferred maketh the heart sick."

—The Board being unable to effect the loan of $10,000 authorized by the General Synod, looks hopefully to the effort directed by the synods in the form of a self-denial week, for the liquidation of our debt. The week indicated is the one beginning Sunday February 11, and ending Sunday February 18. This plan of asking for special self-denial offerings for the relief of Foreign Missionary deficits is not peculiar to our Church. The membership of other churches have been successfully called upon to observe a special season for the practice of self-denial, that the Lord's work may be delivered from oppressive hindrances. While we fear there are only too many in our Church who will give no heed to this call, may we not hope that very many righteous souls will turn away from even innocent indulgencies that they may lay their savings upon the Lord's altar?

—Anything like a general response to this call will afford speedily the relief asked for.

—The urgency for this relief is very great just at this time. The sending out of another lady for the Girls' School to relieve Dr. Moore, that he may answer the imperative calls of the evangelistic work, has grown to be so urgent that the Board has resolved to do so, although the means to carry its resolution into effect are not in sight. If our debt can be cancelled, the amount we are now paying for interest and discount will near about pay the lady's salary. There are thousands in our churches who could economize to the amount of from one to five dollars during self-denial week, if we only would! Will we?

—The first number of the "Japan Evangelist" has come to hand. It really has nothing to be ashamed of in a comparison with similar home periodicals. It is a magazine of 60 pages, pleasing to the eye, with as good, clear print as our American magazines, and filled with instructive, interesting matter. It contains two full page illustrations, which as pictures are of superior merit, showing that engraving is not a primative art in Japan. The one is a fine full-length picture of the first Protestant Christian Japanese, Mr. Murata Wakasanokami. He was of the "samurai" or soldier class. One day while in the discharge of his military duties, he noticed a book floating on the waters of the bay, and ordering a subordinate to procure it, he unwittingly possessed himself of the Word of God. Curious to know the contents of his new book, he was informed that it had been translated into Chinese, he sent to China and procured it. For years he and a friend or two perused its study in secret, when at length, through a friend, he was brought into communication with Dr. Verbeck of the Reformed Church in America. He continued his studies under Dr. Verbeck's instructions, until at length,

eleven years after the finding of the book, he made an open profession of Christ. The Imperial Government ordered his punishment for his conversion, but the only punishment his prince inflicted was to burn some of his books, so impressed was he with the deep solemnity of his subject. The other illustration is a poetical representation of "A Japanese Maid at the Well."

—That no doubt was a delightful experience of Mrs. Moore and her Bible Woman, Miss Toki Ishü, an account of which has appeared in the church papers, when they spent part of the holiday of the Emperor's birth-day, in visiting the Sendai hospital, and in the poor wards spread thirty-five of the quilts, the ladies in this country furnished, upon the sufferers on their cots. Miss Toki explained in their native tongue, that these quilts were made for them and sent by unknown friends beyond the big waters. It was pleasant to note the glad surprise and admiration expressed by the sick ones as quilt after quilt displayed their bright colors, and as a white chrysanthemum, the national flower, was laid by the throbbing head of each sufferer. Do not the ladies, and the societies who made these quilts, feel more than repaid, when they learn the happiness and comfort they secured to those afflicted poor?

—Toki O Ishii San, is the full form of writing this Bible Woman's name. *San* is the equivalent of our *Miss*, and the capital O is an honorable adjunct, somewhat as we would say Hon. Miss. She is one of the last year's graduates of our Girl's School, and is Mrs. Moore's Bible Woman. She is at present supported by a company of ladies in Rev. E. R. Williard's congregation, Akron, Ohio. What a heaven-born privilege these ladies are enjoying in being enabled through the offices of their Bible Woman to minister to the poor, the sick, the blind and the naked, and thus "do it unto" Christ himself! (St. Matt. xxv: 35–40.)

—We have another Bible Woman waiting for an American supporting patron. What congregation or society will take her? The support is $100 a year, payable half-yearly in advance.

—Some people wonder how the Japanese can live upon the exceedingly small wages current in that country. If they will look over the bill-of-fare Mrs. Moore gives in her letter in the church papers, as spread on the occasion of a tableaux festival, on the evening of the anniversary of the Emperor's birthday, their wonder may be abated somewhat. The refreshments consisted of sweet potatoes, sliced and browned over the coals, and persimmons. Substantial diet, no doubt, but not very expensive.

—His friends will no doubt be rejoiced to learn that Rev. D. B. Schneder has returned to Sendai, from his health resort, with his avordupois well nigh up to health standard, but still feeling some lingering effects of his late illness. Good hopes are entertained that the near future will see him entirely relieved of these. He has, no doubt, by this time resumed, in part at least, his labors in the Tokoku Gakuin.

—The dollar in Japan is called a *yen*, and is in value about the *intrinsic* (not legal) value of our dollar. It takes 100 *sen* to make a yen. A yen is rated at about 60 to 70 cents, of our money, dependent upon the price of silver. Our missionaries salaries are payable in gold or its equivalent. All our expenses besides, in Japan, are contracted for and payable in yen. When our Missionary Treasurer receives his gold draft, he sells it for yen at the price the yen is,

at the time, worth in gold. The value of the yen is dependent, as already said, upon the price of silver. Several years ago, while our School Building was in course of erection, the price of silver was so high that the yen cost us from 78 to 85 cents. The consequence was that the Board had to make an extra appropriation to meet expenses. Since silver is low again, we not unfrequently find a balance at the end of the year in our favor.

—We are somewhat disappointed at the responses which our circulars for enlisting our 1300 remaining Sunday-schools, in the plan to support Rev. Dr. Moore by the taking of $5 annual blocks, have elicited. The similar scheme for Rev. H. K. Miller's support had received a prompt and sufficient response, and we had hopes that a sufficient number of the remaining 1300 schools would be glad to enroll themseves in a similar enterprise. As yet, but few of the *Acceptances* have been returned to us. We beg to call the attention of our pastors and superintendents to this important interest.

—We fear that some of our pastors are postponing their usual efforts in behalf of our cause, until after the meetings of classes next spring, when the apportionments indicated by the Synods will be assigned to the pastoral charges. If so, will they please bear in mind that our missionaries must have something to live on between this and spring? You certainly do not propose to omit one year, and thus build up a huge debt to be overcome in the future. Please examine your record and see how long a time has elapsed since you made your usual donation, and give us at least one more before you enter upon the regular order prescribed by General Synod. Especially do not let our hopes of self-denial week in February "like dead sea fruits—turn to ashes on our lips."

—Each week when we receive the "Christian World," we hasten to turn to Rev. J. H. Bomberger's report of the progress of the Christian Endeavor movement for the support of another missionary in Japan. We confess to it, that we feel a very special interest in the matter.

—We were glad to learn from him that his list is growing too long to be repeated every week, and that for the future he will publish only the additions. If we have grasped the grand moving idea at the bottom of this wide-spread movement, it is not only to cultivate personal holiness, but primarily to promote a spirit of devout Christian activity in doing the Master's will. It aims to set every Christian to work. And it asks Christians to band themselves together to render mutual help in their pious *endeavors*. Now here is a grand opportunity to put this spirit into practical effect. The wonder to us is that the list has not grown thrice as rapidly as it has. And there is another wonder which has come over us, and that is, that the societies in the East are moving so slowly in this righteous endeavor, as compared with those in the West! We will not venture an opinion as to the cause. But will some one please tell us why?

—Yes, we hope that this Christian Endeavor movement will enable us to put another *evangelist* in the field to help Dr. Moore. We must release him from the Girls' School, by putting an additional lady in his place, that he may give his time to our growing evangelistic work, and by the time a new man can acquire the language there will be more than room for him too. Let the new man be sent to the field *within* another year. Now is the time to press onward.

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and ncidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to REBECCA HAMILTON SCHIVELY,
252 S. Main Street, Chambersburg, Pa.

OUR INHERITANCE.

BY MISS KATHERINE E. HEYSER.

IN the New Testament of our Lord Jesus Christ, written for us by divine command, we find these words, "Now are we the sons of God," and in another place, "If children, then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with Him." Our Lord, having purchased our salvation for us by the sacrifice of Himself, having conquered death and hell, and sent his Holy Spirit into the world, established the Christian Church, intrusting to her these glad tidings, that all might hear the joyful news. From that time until now, His Church has pressed on in the footsteps of the Lord, through death to life, through suffering and seeming defeat to victory.

In the full enjoyment of the great blessings which Christ has given us, and of the religious freedom which has been purchased for us by the toils and cares of eighteen hundred years, it becomes us to try to realize the greatness of our inheritance, that we may be worthy heirs.

Born in a time of Christian peace and freedom, it is hard for us to form any idea of a world in which these blessings are not found. Did you ever close your eyes and try to imagine what this world would be without the sun? It rises and sets so surely, it warms and animates all so noiselessly, that we are so accustomed to enjoy its benefits, as scarcely to think of them. But just such a bleak, barren, cheerless place as this earth would be without its rays must that world be on which the Sun of righteousness has never shone.

The Church lays her holy hands upon our infant heads and blesses us in Christ's name. The love of God beams upon us from the eyes of Christian parents. Our first lesson is "God is love;" Jesus takes little children in his arms and blesses them. As we grow older, and learn that sin and sorrow are in the world, every trial, every pain comes to us softened by the knowledge, "God so loved the world that He gave his only begotten Son" to redeem it. We learn the terrible power of Satan, but we have first learned that Jesus, our friend, has conquered him for us. We learn that God is angry with the wicked, but our eyes have first been turned to "the Lamb of God, who taketh away the sin of the world." For us God is no angry judge, but a kind, merciful father in Christ Jesus.

As sorrows come, that which makes them cruel and hopeless has been taken from them, for we have learned that "God does not willingly afflict His children," that it is the Father's loving hand, making us fit for His kingdom, and we may be sure that He will help us to bear and to conquer. When God

takes our dear ones from our weak arms, we can endure the pain, for we know that our loss is their gain; they do not go alone into the unseen world; a living, loving Saviour says, "I am the Resurrection and the Life;" "In my Father's house are many mansions, I go to prepare a place for you;" and we know that in His strong, loving arms they are safe. When we come to die, the same gentle voice says, "Fear not, for I am thy shield."

The history of the Christian Church is ours. Every glorious deed, every noble act of self-denial, every trial endured, every victory won, is ours to rouse us to new efforts, to cheer and encourage us when our labors seem vain; even the mistakes and faults of those who have gone before stand as landmarks to warn us of danger.

Not for themselves alone have the Christians of earlier days suffered and struggled, but that we, their children, may enjoy the fruits of their labors. They were not confined to any one country, or age, or sex, or calling. Some of the ablest statesmen the world ever saw have devoted their talents to the service of Christ; some of the bravest generals have knelt on the bloody field, thanking God that He has made them the means by which the right has triumphed. Some of the most learned men of their time have spent their lives in teaching the way to Heaven. High and low, rich and poor, kings and subjects, men, women and little children have joyfully given all for Christ.

Their voices come to us from the mines where Christian slaves toiled and died rather than deny their Lord, and in the spirit of their Master, taught their enemies the way of life; from the catacombs of heathen Rome, where they gathered, in spite of fear and danger, to worship God, trembling lest some spy of the Emperor might be among them; from the arena where they fought with the fierce beasts of the wood; from nameless graves in the thick forests of Germany; from dark, loathsome dungeons; from the stake and the rack; from countless battle-fields; from thousands of humble homes; from dens and caves in the mountains whither the hunted fugitives had fled.

Amid all these dangers they did not cease to labor. Tracked from place to place, the translators of the Bible still worked diligently, often losing the fruits of months and years of labor, only to begin again, until at last the nations of Europe read the glad tidings in their own tongues. Poor men left their trades and callings and faced torture and death to carry the gospel to those who had not yet heard the good news.

The hurrying years pass on; our fathers have entered into rest. To the Christian Church of to-day this glorious inheritance is given; we stand as a link between the past and the future. To us is intrusted the work of carrying these glad tidings to every creature, that all the ends of the earth may hear and men everywhere receive eternal life. No inheritance brings blessings and privileges alone; it brings also duties and responsibilities. We may not take the Lord's gift and hide it in the earth. More is required of us. We must give of what has been given to us, and that not as a duty only, but as a blessed privilege, because the love of God so fills our hearts that we cannot rest until all shall know and love Him. As the inheritance is for the whole Church and for each member, so are the duties. An earthly inheritance is made less by sharing with others; but here, the more we give, the more we receive.

The work of the Christian Church is not yet finished; it cannot be, while

anywhere in the whole world there is one human being who does not know Christ as his personal friend and Saviour. Wherever there are human beings, there is work to do for God. Every one is called to this work; none are so poor or so weak that they have no part in it. God does not ask the same thing of all. To do God's work is not to do this thing or that; to do God's work is to obey His will.

What is the spirit which animated the primitive Christians? It is the spirit of pure self-sacrificing love, joyfully giving all for Christ. Freely we have received, freely let us give, praying God, that of His great goodness, He will give us more and more of His Holy Spirit of love, that we may be willing to know His will, and knowing it to do it, that we may be counted worthy to inherit eternal life through Jesus Christ our Lord.

FROM THE SOCIETIES.

RESOLUTIONS ADOPTED BY THE W. M. S. OF EASTERN SYNOD AT LEBANON, PA.

Resolved; 1, That we urge upon our Classical Societies the duty of instructing their local societies to make full statistical reports of all work done in the local societies, that our Secretaries may be able to make correct reports to the higher bodies; and that in making these reports, the blanks to be furnished by the committee be used.

Resolved; 2, That we call the attention of the local and classical societies to the resolution of the W. M. S. G. S., urging upon the missionary societies the importance of sending all moneys through the regular channels, from our own Treasurers up to the Treasurers of the General Synod's Boards.

Resolved; 3, That we recommend to the Secretaries of the Classical Societies, correspondence with the pastors and officers in the congregational societies, in order that we may secure fuller representation from all the congregational societies at our Classical Meetings, and thereby increase the interest in, and diffuse more knowledge in regard to the missionary work of the Church.

Resolved; 4, That as a Society interested in all that pertains to the culture and welfare of our Church, we use, in the services, as far as possible, the music and hymns recommended by the authorities of the Reformed Church.

Resolved; 5, That we urge upon our societies the necessity of increasing the number of our societies, and of more thorough organization of our work.

Resolved; 6, That we call attention to the importance of increasing the circulation of the missionary literature of the Church, and especially that of the *Woman's Journal.*

Resolved; 7, That the W. M. S. of Eastern Synod expresses its high appreciation of the courtesy of the Cornwall and Lebanon R. R. Co. in extending, through the Rev. Warren J. Johnson, an invitation to the society and guests to accompany the Synod on an excursion to Mt. Gretna and the Cornwall Ore Mines, and that we accept the invitation with thanks.

Resolved; 8, That we extend our sincere thanks to the Pastor and Consistory of St. John's Church of Lebanon, Pa., for the use of their church, and

to the lady members for their kind entertainment of all the visiting delegates, and also for the handsome floral decorations of the church during the meetings of the society.

Respectfully submitted,

MRS. MARY E. WHITMORE,
MRS. LUCIA D. GERHART, } *Committee.*
MISS CARRIE M. KEELEY,

THIRD ANNIVERSARY.

THE Home and Foreign Mission Society of Annville, Pa., Rev. Dr. J. E. Hiester, pastor, celebrated its third anniversary on Sunday exening, October 28, 1893.

The church was tastefully adorned with plants and cut flowers. The exercises consisted of selections of vocal music, select reading, essays and addresses by the President, George W. Stein, and Rev. J. E. Hiester, D.D.

The society has decided to send $30.00 at once to the Board of Foreign Missions. It proves to be in sympathy with the cause of missions, and is at all times ready to further the interests of the Church.

Twenty-four is the average number of *Missionary Guardians* in circulation since its organization. We feel that it is important that missionary societies should be well supplied with church literature. C. H. STEIN, *Editress.*

W. M. S., LEBANON CLASSIS.

THE semi-annual meeting was held in Richland, Pa., on Saturday, November 4, 1893. The President, Miss Mary Johnson, opened the meeting at 10 A. M.

Hymn 194, Psalm 147, Prayer.

The Constitution of the Society was read. Delegates elected to the annual meeting are expected to be present at the semi-annual meeting.

The reports of delegates to the W. M. S. of General Synod and of the Eastern Synod were favorable. Reports of different local societies encouraging.

The Corresponding Secretary was authorized to notify the members of the Organization Committee of their appointment, and to request them to report at the annual meeting in May, at Sinking Spring.

The presidents of all local societies are requested to explain the Church-building Fund, and make an appeal in its behalf. The presidents of local societies are also requested to appoint committees of two, to canvass for the *Woman's Journal.*

Treasurer's Report: Receipts, $257.32; disbursements, $135.12; balance on hand, $122.20. The Treasurer was authorized to pay at once $75.00 of the $150.00 pledged by the Classical Society to the Treasurer of the W. M. S. of the Eastern Synod.

The afternoon session was opened with devotional exercises led by Rev. H. J. Welker, followed by Miss Haak, who very warmly welcomed the delegates. Response by Mrs. John Seltzer, Lebanon.

Singing, "Stand up for Jesus." The society was then very ably addressed by Rev. H. J. Welker. A recitation, entitled "The Flood of Johnstown," was given by Miss Krall, Schaefferstown; and a talk on general mission work, by Miss Elvy Kilmer, Myerstown.

An essay, "Local Auxiliaries," was read by Miss Mary Johnson, Lebanon. She feelingly appealed to the sisters never to be discouraged in the good work.

Music, by Richland Choir, "Let Us Pray for One Another."

Recitation; music; offerings. The session closed with the Lord's Prayer and the Doxology. C. H. STEIN, *Editress.*

THE HEART OF MISSIONS.

A CHARMING illustration of the subject briefly but pithily discussed by our kind contributor "M. M. K." in the MISSIONARY GUARDIAN for December under the caption of "The Innermost Mission," is afforded by an article in a recent issue of *The Interior.* It is from the pen of Rev. Henry M. Field, youngest son of the celebrated Field family, and embodies his delightful recollections of his childhood's home, and his grateful acknowledgement of the lifelong blessing of its influences. "For such parents," he fervently exclaims, "I bless my Creator!" Four of the sons of that family attained enviable distinction: to this fact Mr. Field modestly alludes in these words:

"Whatever success any of us have gained, we all feel that we owe it to the father and mother who gave us, not only being, but all that has made life precious to us; intelligence, uprightness and virtue, which they taught us both by precept and example. Our father was a Puritan of the Puritans, who feared God and led us in the way of righteousness, teaching us to scorn whatever was base and mean and selfish. And our mother! Who but her children can tell what they owe to that bright, cheerful spirit, that never gave way to despondency and gloom?"

"The first impression of life that I recall was of the motherly tenderness that was about me, infused with religion in its most attractive form. Never did I lay my little head upon the pillow that there was not a sweet face bending over me. Never did I close my eyes without murmuring 'Now I lay me down to sleep—.' The day began with what I may call an invocation of peace in the morning prayers. We were all seated around the fire-place, each with a Bible in hand, which we read in course, beginning with Genesis, and going straight through to Revelation. How many times we thus went through the Bible from beginning to end, I cannot tell. Then, as we closed our Bibles, the head of the family rose up (for it was the old Puritan custom to stand in prayer) and 'the saint, the husband and the father prayed.'"

The pictured faces of these two parents, beautiful in age, noble, firm, loving and cheerful, confirm every word of their son's enthusiastic praises, and make the reader feel almost personally acquainted with that wholesome Christian interior. A thing especially noticeable was the strict regard for the Lord's Day inculcated by the priestly father. According to the old New England custom, "the Sabbath" began at sundown on Saturday evening. As the sun neared the horizon, the father would often go through the house, from room to room, warning his family. "My sons," he would call to the sturdy, fun-loving boys, "we are on the borders of holy time!"

Is it out of place, upon pages devoted to woman's work, to dwell for a moment upon the share of the stronger sex in this "innermost mission?" The home is the very heart and pulse of all mission work. The home and the Church are interdependent; wherever the Christian Church goes, there

Christian homes spring up: and they in their turn become the feeders and supporters, on the human side, of the Church. It is much the custom to talk of "woman's influence" in the home, as if it were almost omnipotent. But how futile, in many cases, must her work be, if not complemented by the share which only man can fully perform. None so well as a father can develope in his sons that virile type of piety which our times demand. Without his example and training, they are very likely to bid farewell at the same time to their school-books and their religious duties; impressed, perhaps unconsciously, but all the more powerfully, with the idea that going to church and reading the Bible are only suited for women and children. A question that often presses painfully for a reply, is this:

If a canvass were made in the Reformed Church, what proportion of the fathers among its membership would be found maintaining the family altar, and jealously guarding the threatened blessings of "holy time?"

R. H. S.

NOTICES.

The *Japan Evangelist*, Rev. W. E. Hoy, editor, is, on account of its clear type, excellent paper, and finely executed pictures, a pleasure to the eyes. This, at the first glance; and closer acquaintance brings no disappointment. It affords a rare opportunity for studying the mind and character of the ancient and interesting nation for whose converson we are laboring, their views of life as heathen, and the way in which their ideas are modified and their character moulded by the religion of Christ. None can read this magazine without becoming more intelligent and more enthusiastic workers for our Japan mission. Subscription price, $1 per annum. Rev. C. R. Ferner, Mount Pleasant, Pa., Agent.

The Pastor's Helper, monthly, devoted to the interests of the Willow Street Charge, Lancaster Co., Pa.; but contains also Directory and congregational news of Salem Church, Rev. D. W. Gerhard, pastor. Another of those useful little congregational periodicals. Very interesting missionary meetings are reported from both congregations, but the feature we should like particularly to notice is the systematic reading of the Bible carried on in that charge; it cannot fall to produce the happiest results.

The Endeavorer, North Lima, O., Quarterly, Mt. Olivet and Paradise Churches. Full of good news and good counsel; reports an active Sunday-school, Y. P. S. C. E., and Woman's Missionary Society. We note one singular omission; the names of the society officers are given, but no Directory of Pastor and Consistories.

"Do Not Say;" or, The Church's Excuse for Neglecting the Heathen. 10 cents per copy; $1 per dozen, post paid. H. E. Kilmer, North Lima, Ohio, special agent. This book is by a missionary in China, whose position enables him to "see the terrible need in its reality." It would no doubt be a useful auxiliary to mission work.

—It is more than likely that most of God's work is done by people who have only one talent.—*Ram's Horn.*

THE CHILDREN'S PAGE.

"Go Ye."

(*A short exercise for Mission Bands.*)

1. *Who?* Every Christian. — 2. *Where?* Into all the world.—3. *For what?* To make disciples.—4. *How long?* To the end of the world.—5. *By whose authority?* "All power is given unto Me."—6. *Alone?* "Lo, I am with you."

Tune: Missionary Hymn.

Haste on your work of mercy,
The heavenly call obey,
Go in the strength of Jesus,
The true and living Way.
Go like the old disciples,
And tread the path they trod;
Your duty lies before you,
Go—leave the rest with God.

Go speak the name of Jesus
Beyond the rolling sea,
From chains of sin and darkness
To set the captive free.
Go tell the love of Jesus
To every sinful soul,
That all may learn to know Him,
Be rescued, and made whole.

"Little Bean."

(*Another of Miss Hollowell's pupils.*)

There is one little girl I should like very much to have you see. Her name is Mochitatte Fuyu; she is the smallest mite of humanity I have ever seen. I am almost afraid to say how small she is; but the Japanese as a race, you know, are *very* small, and she is unusually small, even for a Japanese; her little fingers look like mere slate-pencils. The girls all call her O Mami San (Little Bean). But although so small, she is just as faithful and diligent as can be, and always to be depended upon. It is very comical to see her in the calisthenic drills; we can scarcely keep from laughing sometimes. We always give her the head of one of the divisions, and she marches along in her stiffly wadded little dress, keeping step with the music like any little major. She looks as if it were the most solemn occasion in the world; has her lips pressed tightly together, and will look or smile at no one. She has just begun vocal music this winter, and has a wonderfully strong voice for such a mite. When she sings in the choruses, nothing would induce her to leave a note until it has received its full beat. She is so small that this is quite noticeable. The foreigners always like to watch her when they come to our entertainments. Anything she undertakes to do, she seems to put her whole soul into, to do it with a will.

Question and Answer.

A good friend to our young people puts this question to them: "What is the subject of the first parable on record, and where is it found?"

The question by "K. E. H." in our November number, is answered thus: The first women missionaries mentioned in the New Testament are the women who were at the sepulchre of our Saviour early on the Resurrection morning: they received their commission first through an angel, but afterwards from Christ Himself: they were sent to the disciples, to proclaim to them that the Lord was risen, and to convey to them His promise to meet them in Galilee.

This question was answered by our faithful Frank Shults, of Massillon, Ohio.

Some say that our Christmas question is a little hard. J. Nevin Schaeffer, Huntingdon, Pa., sends the only correct answer yet received. Who else will answer before February? Try, young friends; do it "with a will," like "Little Bean."

A happy New Year!

THE GUARDIAN.
1850-1890.

REFORMED MISSIONARY HERALD.
1881-1890.

The Missionary Guardian.

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HOW IS THIS?

WHEN the Board met at Pittsburg, January 16th, 1894, it found that it lacked just $4,400 of having sufficient funds to pay the missionaries for the quarter ending December 31st, 1893. On the face of it, this report looks a little ugly, and we wish that this ugliness shall appear to the whole Church. There are those who will say, "I told you so," or "I knew that the Board would run against a snag." There are more wise men to-day than there were a year ago, without a doubt. There will likely be a few more wiser by the time another year comes to a close. It was rather to be expected that there would be somewhat of a deficiency during this quarter because of the stringency of the times. But that out of a sum of a little over $8,000 there should be a deficiency of $4,400 is certainly a very bad showing. That the whole Church should raise only about $4000 in three months for Home Missions is too bad indeed. Is there really any need for such a showing? Outside of the manufacturing towns and cities, times are not so hard. Most of the products of the farm yield a good price, and the crops in many sections were a fair average as compared with other years. It seems as if when the stringent times came upon us and a little more economy must be practiced, it began to be practiced first of all at and in the Lord's House. Some there are who likely will say that the Board took too heavy a burden; more than it could bear. There may be some truth in that assertion; but the Church must remember that most of these missions were enrolled by the earnest and presistent requests of the Advisory Boards of synods and classes. But we still believe that these burdens could have been borne had the times remained prosperous. But the hard times are upon us, and what now is to be done?

The problem is not hard to solve, and even in these times there is no good reason why we should be in debt at all, if every pastor in the English synods will simply make an earnest effort to send on some money for the Home Work. Just raise the apportionment for Missions, which in the different synods runs from eighteen to fifty cents per member. That is all we ask. Is any charge so poor that this small sum cannot be raised? We doubt whether there is. Remember that one-sixth of our English pastors are in mission fields. To cripple these missions is to cripple the Church. And there is no need that the progress of the Church shall be impeded in this way. During the coming quarter let every earnest soul put forth efforts to meet this indebtedness of the Board. Let all the classical and synodical treasurers

forward all the money in their hands, and urge the charges and classes to pay up, and let us see how we will stand at the beginning of the next quarter. F.

CHICAGO AGAIN.

ON our way East to the meeting of the Executive Committee of the Board, at Pittsburgh, we stopped over a day at Chicago, to make some inquiries about the work in the mission there, and also to assist in looking up a lot if, in any event, the Board should undertake the purchase of one. We found that the work was progressing nicely. The Sunday-school has grown to such an extent, that the hall, in which it meets, is becoming too small. Then, too, the attendance has been increasing so, that the general outlook is very encouraging. The matter of hall room is a serious one. It is almost impossible to get a hall at all, and when one can be had, the rent is quite an item. The hall in which the mission now meets is small but comfortable. It cannot be had for any mid-week services. It is for the mission to use only on Sunday morning and evening, and for that a rental of five dollars per Sunday, is paid. That this is not what a mission needs is evident. But it is the best that can be done for the present. These people made an appeal to the Board, that a lot be purchased for them, as has been customary in the case of other city missions. This the Board determined to do at its meeting in Pittsburgh. Superintendent Fouse was authorized to go forward and select a lot, such as the mission deems the most available—the lot to be not less than sixty feet front. Then the Superintendent was also authorized to issue a general appeal to the Church for help, in the purchase of this lot. Some funds at the disposal of the Board will also be used for this purpose. The lot will probably cost $9,000. It will be so located, that no matter what disaster might befall the mission, the lot will still be a good and safe investment for the Church. But the mission will be a success without any doubt whatever, and it is the duty of the Church to make it a grand success. By the time this appears in print we expect to make the appeal. Now while we would like to get as much as possible from those who are able, we ask that every pastor give something. Of course, the small amounts do not count so rapidly, yet if these small contributions are plentiful, the sum realized will be large. Pastors will you help in this matter? Will you at least give a sum, which, while it will not cripple the work in your charge, will help along in this great undertaking! One good brother has already promised to give five hundred dollars toward this good work. Much as we prize this good beginning, yet the smaller sums must be gathered for the work. Chicago is a specially important point. The Board has often been criticised for not opening a mission in that city. As it is to be established, now let all help. We have been told by not a few pastors, that when the Board begins work in Chicago, they would make a special offering for that work. They will now have an opportunity. For the glory of God and the honor of the Church, let us hope that it will be a grand success. F.

THE HUNGARIAN WORK.

THIS work has taken on a new phase, lately. The stringent times in the United States have deprived many of our Hungarian brethren of work. Many are destitute, and some almost at the point of starvation. Many of these

Hungarians were raised in the rural districts of their native land, and the work in the mills and iron works is not congenial to them. Many of these people have been longing for a country life, and for a pursuit to which they were accustomed in the home land. Of late, therefore, there have been many of them turning their faces to the north-west, and are anxious to seek homes in that far-away region. They have now concluded to found a colony of Hungarians at Yorkton, two hundred and eighty-five miles north-west of Winnepeg. Brother Kovacs is to be the leader in this movement, or, in a sense, is the leader. He made application to the Board to be allowed to go and to be assigned to the establishment of a mission there. At first, the Board was hardly willing to assent to the movement; but after mature deliberation, it was thought best to have Brother Kovacs go there, as it might result in a great work for the Church in the future. This is, after all, only the same Hungarian work on this Continent. It is felt, that in taking the Hungarians into the rural districts and have them settle down as farmers, they will be more likely to become a fixed factor in this western land. Bro. Kovacs expects to go to the north-west in April next. Nearly one hundred families have arranged to go there already. Let us hope that the colony will be a great success, and that Brother Kovacs will do a good work for the up-building of the Church in that northern land.

MEETING OF THE EXECUTIVE COMMITTEE.

THE Executive Committee of the General Board of Missions met at the Hotel Boyer, Pittsburg, Pa., on Tuesday evening, January 16th. The full Committee, with Superintendents Whitmer and Fouse, were present. Many matters of interest came before the Committee, and were disposed of in a manner to subserve the best interests of the Church. But not all matters could be attended to as the requests came to the Committee, as the stringent times have so affected the funds of the Board, that many calls had to go unheeded. The following items, among others, claimed the attention of the Committee:

The Eastern and Potomac Synods, having notified the Board of the nomination of Rev. A. C. Whitmer for the Superintendency of the two Synods, he was accordingly elected to that position, his term of office ending September 30th, 1896.

The points at Oran, Ohio, and Moville, Iowa, made earnest request to be taken under the Board, with a view of receiving some help, but because of the lack of money, the requests were laid on the table until the meeting of the Board in April. It is hoped something can be done for these points by that time.

Colon and Nottawa congregations in St. Joseph County, Michigan, having been united in one charge, were granted an allowance of $100, the appropriation to commence July 1st, 1894. It is understood that these congregations must pay their missionary apportionments in lieu of this help from the Board.

An appeal came before the Committee through Superintendent Fouse's report, from Dr. Ruetenik, that a German-English mission in West Cleveland be carried forward by the General Board. The mission is already established, has fifty members and a church-building on which is a debt of $1100. The Board cannot lay hold upon this work for two reasons: (1.) Because the mission belongs to Erie Classis, Central Synod. (2.) For the lack of funds.

A document came before the Board, asking that something be done at once to establish an English congregation in Denver, Col. The German Church there is in trouble with an ugly church debt, and are now willing that the English shall take charge of the work and property. Superintendent Shuey was requested to go to Denver and see to the property and take steps at once to save it and to organize an English congregation in that city.

Superintendent Shuey was also directed to correspond with the German Mission Board of the Northwest with a view of having that Board take charge of the German interest in Rush County, Kansas.

Rev. F. M. Shults was commissioned to Leighton, Iowa, at $150 for the first year, and Rev. D. M. Jones to Lisbon, Iowa, at $175.

The matter of a lot and chapel for the mission in Chicago came before the Board. It is an utter impossibility for the mission to become a success without a lot and chapel. Superintendent Fouse was authorized to take steps at once to gather funds for a lot. A general appeal will be made at once for this purpose, and it is hoped that the Church will make a special response in favor of this worthy object. No less than $10,000 must be secured for this object, although this sum need not be raised at once.

A very earnest plea came from the Consistory of the Hamilton, Ohio, congregation, and also from the Miami Classis, asking that the Board give aid to said congregation. The Committee arranged to enroll the mission June 1st, 1894, and give an appropriation of $400, with the understanding that the appropriation shall be reduced at the rate of $100 per annum.

The Advisory Board of the two Eastern Synods, asks that the appropriation of $100 to Harrisville, Va., which expires October 1st, 1893, be extended to April 1, 1894.

Rev. Gottfried Vetter, formerly a missionary of the Dutch Reformed Church, coming well recommended, and special private provisions having been made for his salary, the Board ordered that he be commissioned for Everett, Washington, with an allowance of $200 per annum. The Board enrolled this parish solely because the salary was provided for from private sources.

The Board has accepted the resignation of Rev. F. M. Line, of Tyrone, Pa., to take effect February 1st, 1894. The mission at this place has not been a success thus far, and the Juniata Clasis must determine what shall be done in the future so far as this matter is concerned.

A document, coming from Dr. Williard, made the announcement that a bequest of $2,887.50 from Sarah A. Hivling for Home Missions, would be at the disposal of the Board. On this matter the following action was taken: "With grateful hearts we acknowledge the receipt of Dr. G. W. Williard's information of the bequest of Miss Sarah A. Hivling to the cause of Home Missions under our care, which bequest we thankfully accept and will hold the same as a lasting monument of the kind donor's assistance in the spread of the Redeemer's Kingdom for which she now may enjoy the richest rewards." In regard to the disposition of the bequest, we express the humble request that the securities may be collected as soon as convenient and the proceeds thereof belonging to the home mission cause be paid over to our Treasurer. In addition to these items many additional matters claimed the attention of the Committee.

In spite of the stringent times, the missions, in a general way, are prosperous and are doing well. The lack of funds to pay the missionaries is the only discouraging feature about the work. The Board hopes that even these stringent times may be bridged over without much difficulty. F.

HOW TO MANAGE MISSIONARY SOCIETIES.

WE have been asked how it should be done, and once or twice already we have endeavored to make some suggestions on the subject. As the result of observation and reflection, we have come to the conclusion that the best way to gain information in this regard, is to *see* a well-managed and successful society, and have a talk with the pastor. We have seen such societies and we have talked with the pastors, and we find they hold no letters patent, nor are they restrained by any obligations to secrecy. They will freely tell you all.

Now there is no doubt that there are other missionary societies in the church, as well and as efficiently managed and conducted, perhaps better, for anything we know to the contrary, as the one in Rev. Dr. Eschbach's congregation, in Frederick, Md., or Rev. Resser's, in Hanover, Pa. But of these we can speak from observation and direct information. So we will try to hold up these societies and their management, as in some sort, object lessons.

The first thing necessary is for the pastor to gather about him a corps of earnest souls, inspired with the spirit of missions, who, as the world puts it, "mean business." These are to serve as working lieutenants. The next step is to awake a lively interest in missions among the membership. This devolves largely upon the pastor, and through him upon his helpers, and in no small measure, upon the Sunday-school teachers. This requires the pastor to be well booked up in missionary intelligence, and to frequently and earnestly present it to his people. Yes, he may call in the aid of *experts*, and we have no better one in the church than Superintendent Whitmer for its missions all the same, whether home or foreign, and we volunteer here the assertion, you can get him, provided there are not more than fifty or sixty want him in the same year. Send for him and he will tell you about missions, we will not say, all he knows, for to our certain knowledge, he knows a great deal, but much that will be instructive and helpful. Or, if you desire something about foreign missions, call in the secretary of the Board. Mark well, call for him. He has tried the experiment of inviting himself, but unfortunately, so often the time that suits him does not suit the pastor; so his invitation of himself goes without endorsement. He will try to tell what he can.

Now with the society organized, with live, active souls in the offices, divide the congregation into territorial districts,—a sufficient number that the work of the collectors will not be too laborious. For each district appoint two ladies or girls, who will canvass the district every month and collect the monthly subscriptions of each member. These collectors may be changed every three or four months, often enough to prevent the service from becoming burdensome.

Hold a monthly meeting of the society, at which special missionary topics will be considered, together with such other exercises, appropriate to the

occasion, as may serve to lend interest and afford instruction. At each such monthly meeting have the canvassers report and pay to the treasurer the amounts gathered.

There should be at least quarterly missionary meetings held in the church on Sunday, and a special contribution asked from the congregation for the benefit of the society's treasury. One of these meetings should be observed as the anniversary, with an address by one of the officers, or other person specially invited, the reading of the treasurer's report, and such other exercises as may be conducive to the interest.

We have aimed at a general outline, and if we mistake not, we have given the material features of the societies referred to above. C.

LETTER FROM REV. D. B. SCHNEDER.

WE publish this letter without the knowledge of the writer. We wish the church to see the brother as he is. In doing this we trust he will not feel that we have violated confidence.

SENDAI, Dec. 14, 1893.

Dear Dr. Callender:—A few lines to let you know how I am progressing. I think I can safely say that I am daily gaining in strength. The after effects of the sickness still linger—a swollen leg, pain in my intestines, and pain in my left side. I am very careful, I think. I take food, exercise and sleep regularly and in good quantity. Mentally, I feel that I have suffered some, though not very much. My memory and my power of concentration are weakened.

I thank you for your very kind and sympathetic notices of my illness in the periodicals. Indeed the sympathy shown me both at home and here on the field have given me great encouragement for whatever future may be before me. I might mention, however, that my state of exhaustion when I took the fever was not due to only one cause—over-study, but rather to a combination of causes. The many evangelistic trips I have made last year, often returning at midnight and after, always tired me out, and I began my week's teaching very often in a state of weariness. The preparation of sermons was a drain. I did much writing also, being secretary of half a dozen organizations. Besides all this, was the worry of the work, the troubles, the long drawn out meetings, the study of the language, etc. Often my exercise hour had to be foregone. Many causes therefore I should say.

The most disappointing result of my sickness is the fact that I cannot again work at the rate I did, seeing that work here is needed so much, I must limit myself, and that will be hard.

The doctor has given me permission to resume about three-fourths of my teaching work after New Year's. Besides that he thinks I must not do any work for some months.

But I am content. The Lord is able to take care of His own. With kindest regards,

Yours in Christ, D. B. SCHNEDER.

MINISTERIAL LONGEVITY.

IT has been said that life-insurance agents prefer to take risks on clergymen's lives, alleging that they are about the longest-lived class of people. Insurance estimates place their average life at 61 or 62. Recently a list of deaths of Presbyterian ministers for the year ending April 30, 1893, came to our notice. The list contains the names of 129. Of these the ages were given of 127. An examination of the list exhibited some interesting facts as to ministerial longevity. The average age is 67. Of the whole number of 127, 88 lived to 60 and upwards; 66, or over one-half, to 70 and upwards; 27 to 80 and upwards; and 8 to 90 and upwards.

We then turned to examine the longevity in our Reformed Church. We find that in the last six years, 88 of our ministers have died, the ages of 87 being given. Of this number 59 reached 60 and upwards; 35 reached 70 and upwards; 8 reached 80 and upwards; and two passed 90. The average age being 66.31.

From this it would appear, that for a young man entering our ministry, the probabilities are as three to five that he will live beyond 60, and as a little over two to five that he will reach 70 and upwards.

To the question which occurred to our mind, "Why should the longevity of ministers in our sister churches be greater than in our own?"—the answer suggested itself,—A much larger percentage of our ministers are in country charges, comprising several congregations and covering wide-spread territory, where they are subjected to greater exposure, hardships, and exhausting physical labor, than is the case in the Presbyterian Church, where a larger percentage are located in towns and cities, with less exposure and physical strain. In this view the wonder is that the margin in its favor is not greater than the small item of sixty-nine one-hundredths of a year.

Truly can the Christian ministry bear testimony to the verification of the divine promise, "With long life will I satisfy him and show him my salvation." C.

—We are still doing something in the way of gathering special funds on the 1000 5's plan. The first 1000 5's were completed long ago, and a good start has been made on the second thousand. On the second thousand we had personally acknowledged 473 shares. We acknowledge the following money as having come to hand since the last statement:—

From the Pittsburg Synod Collection - - - -	$46.73
Ohio Synod Collection, Bloomville, Ohio - - -	78 71
From Congregation at Gettysburg, Pa. - - - -	11.50
From Ovan, Ohio - - - - - - - - -	4.17
Total - - - - - - - - -	$141.11

This makes 28½ share additional, making the whole numer of shares on the second thousand 501½.

The second thousand has been going up rather slowly, as we have not been gathering specially quite as much as heretofore. After the holidays we expect to do more along this line. Every dollar so obtained is additional to the apportionments and just so much for additional work. F.

CHINA, THE GREATEST MISSION FIELD IN THE WORLD.

REV. WILLIAM ASHMORE, D.D., SWATOW.

(Extract from *Missionary Review.*)

Continued from December number.

VIII. China is to be a determining factor in the world's future. As already stated, the nation has had a mighty past. Great statesmen have been produced, great scholars have come forth, great philosophers have arisen, great warriors have sprung up, works of art of stupendous magnitude have been executed, the grand canal was a wonderful conception in its day, the great wall would reach from Boston to St. Louis. Discoveries of great value have antedated our own. The mariner's compass, the use of gunpowder, the art of printing, are all ancient things with them.

And now this mighty past is to be followed up by a mighty future. Her population is increasing with rapidity. Her towns and villages swarm with children, myriads of them coming on. She could take a contract to supply with a working population all the waste places of the west, and she is sending out her colonies and squads already, wherever she can find a place for them, and still the home population is on the increase. China's greatest history is ahead of her. It is true that in the great movements of our day, she has not counted for much hitherto. She has been asleep, as one of her statesmen says. But the sleeper of the ages has begun to wake.

Years ago the nations of the west fought to get into China. The walls were broken down, the nations got in, but the Chinese got out, and now the nations are almost ready to fight to get them in again.

China is to have a great commercial future. Her people are born merchants and traders, and, given time and experience, they will make their own opportunity and complete with the sharpest for a full share of the world's gains. Formerly her dealings were of the second-hand and the petty shopkeeper kind. Her merchants in Hongkong and Shanghai operated through foreign merchants, and bought all their supplies second and third hand. Now they have become wholesale dealers and importers; they keep run of New York and London prices; they know the mutations of western markets; they have their own agents abroad, get their own quotations, and transact their own business by telegraph. It has become a fact that old and established English and American firms in China, that once did colossal buying and selling with their own funds on their own account, have tapered down to be largely mere commission merchants for Chinese.

China is to have a great political future, not one which is to concern simply herself, but one which is to effect the world. Who would have said such a thing fifty years ago? Who would have said then that China would ever become a consequential factor in European politics, or that her attitude would affect the moves on the diplomatic chess-board? Yet already has that thing come to pass. England and Russia are rivals to Asia. If the Lion and the Bear should lock jaws on each other anywhere on the long range of the Hindu Koosh, both of them will have to watch the coils of the Dragon. Neither England nor Russia cares to provoke China. Humanly speaking, these three powers hold the destiny of Asia in their hands. England is the

most powerful at present, but the others have the best foothold. In a sense, each holds the balance of power between the other two. Of course China holds her share. To hold the balance of power between these two nations is to hold it for all Asia; and to hold it for all Asia is to make herself felt in all the council chambers of Europe.

IX. China is the greatest mission-field in the world, because success in it is essential to the conservation of missionary success in so many other great fields. Missions remain no longer local; they have become cosmopolitan. In the beginning of a war, there may be separate campaigns, none of which may be decisive. Not until the movements become parts of a combined whole is the crisis really on. So it is in missions to-day. We have skirmished and fought around outskirts and among peoples who occupy no determinative position among the forces of the nations. Now we are approaching the centre. China is the largest of all the camps occupied by the God of this world, and it is the strongest fortified in not a few important particulars. It will be useless to hold all these outlying tribes around China firm to the truth, unless the great empire itself is reached. It will be too much to expect that Christianity will be safe in Asia at all should such a mighty and influential mass remain unleavened by the truth. Unconverted China will be enough to corrupt all Asia, and will keep it in corruption; but converted China will powerfully affect and mould all Asia, and we boldly declare will religiously affect the whole world. The conversion of the Chinese will tell powerfully on all the Malays and Siamese and Javanese and Laos and hill tribes and Cossacks, that lie round about China like the bark and brashy parts around the tough heats of a tree.

It is not to be forgotten that in Central Asia two forms of religion, hostile to our own Christianity, are working their way across the Asiatic continent from the west—Mohammedanism in the southwest, and the Greek Church in the northwest. It is the widening fringe of Chinese population alone which stands in the way of their advance.

Our own Christianity and missionary aspiration has far more to hope for from the success of the Chinaman than of the Russian or the Moslem. Neither of the latter will grant us religious liberty, while China has already committed herself, and will not retrance her steps. Missionary success in western China means the exaltation of a pure Christian influence in Central Asia and the erection of a barrier against these two bigoted and intolerant systems of faith.

X. China is the greatest mission-field in the world, because into it are being concentrated more missionary forces than in any other. There are already forty different societies and organizations, with their representatives, here. Comparatively few years ago, the number of missions was less than in India, that favorite missionary centre. Now it is greater. The missionaries have increased from year to year, till they have now run up to twelve hundred, and still the ratio grows. At the conference a year or more ago, a call was made for a thousand to be sent in five years. They will come and still others; for where the carcass is, thither, in a good sense, will the eagles be gathered together. There is room for them all, and need for them all, and both room and need for many more than will be likely to come.

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

FROM THE MISSIONS.

—On November 15, 1893, David Milton Jones took charge of the Lisbon, Iowa, mission. He had been previously licensed by the Schuylkill Classis. On January 3d he was received by the Iowa Classis, and was on the evening of the same day ordained to the Gospel Ministry by a Committee of Classis. Rev. S. Shaw preached the sermon, and Revs. D. H. Fouse and J. C. Beade attended to the Altar Service. Bro. Jones enters upon his first field with good prospects before him.

—On January 21, 1894, the Mission of St. Joseph, Mo., dedicated its chapel. This must have been a joyful event in its history. Services were held for a week previous to the dedication. What the fruits of the services have been we have not heard at this writing. A full account of the services will doubtless appear in the Church papers before this appears in the MISSIONARY GUARDIAN. We only wish to call the attention of the Church to what can be done in a western city where we are or were unknown, when the proper efforts are put forth. Here is a good little congregation, with a large Sunday-school and a church property worth $6000 at least. And all this within a little more than two years. There are plenty more cities in the West where just as much can be done if the same efforts are made.

—Good reports come from Wichita, Kan. The young pastor, Bruce Griffith, has gone to work in good earnest, and now reports all the forces in good working order and the prospects of the mission very fair. We hope to hear of continued success in that quarter, and that the mission may soon be able to stand on its own feet, and say to the Board, Thank you, we do not need your help any longer.

—By direction of the Board we made a visit to the regions of Moville, Iowa. Here is the Ursinus Congregation of the Sioux City Mission. This congregation is sixteen miles out from Sioux City—too far away to be served by the missionary in the city. These people would like if the Board would set them off to be a separate mission. The number of members here is not large, but the members seem determined to do all in their power to bring about their heart's desire. They have virtually promised to pay a sum to the pastor of ——— if their petition is granted, which would be equal to $13.50 per member. That certainly is a very high average.

—The Iowa Classis met September 1, 1893. The regular apportionments were laid upon the charges—the missionary apportionment alone being fifty cents per member. Three of the missions at this writing have already paid all the missionary apportionments, and two of them have paid more than their whole apportionments combined. Who will say that the missions do not pay their rightful dues? They are usually the most prompt with their benevolent money.

—From Ada, Ohio, comes the news of ten additions during the quarter. This mission has been struggling against odds for some years. As the Board has given them a loan by which a more favorable lot has been procured, we hope to hear of great progress in that mission in the near future.

—We have before us at the present time very fair prospects to organize an English congregation in the City of Denver, as will be seen by the action of the Executive Committeee. The German congregation in that city was organized by the Ohio Synod, and rightfully belonged to that Synod. It is hoped that an English congregation will be started before the year of 1894 closes, and that the work will be pushed with great energy, as it deserves to be.

—We are sorry to say that at this writing there is still no pastor in the Jeanette mission. Somehow all parties have gotten into a kind of a "mix," and failed to pull together. Of course the people of a mission should have a voice in the selection of a pastor; but it is best for all parties that the Board be held responsible for the procuring of the missionary. In that way we avoid a conflict of actions and better results are obtained. The Board has now called a brother who, it is hoped, will take charge of the work.

—We are very much gratified to say to the Church that the Cumberland, Maryland, Mission is looking up hopefully. Bro. Glessner reports a very fair outlook in that city for the English Mission. The Sunday-school is doing a good work. The attendance upon the services is good. The new chapel is to be erected during the approaching summer. All this sunshine is pleasant after the mists and fog that hung over the mission for a time. F.

—*Washington, D. C.*—A gratifying increase of zeal in the teacher's meetings is shown. It has been found best to hold them from house to house, even among those who are out of the Church. Missionary Apple has been preaching sermons on the Reformation, thus giving, during this centennial year, some idea of the origin of our Church; and this may help to answer the rather unpleasant question, "Reformed what?"

—*Steelton, Pa.*, sadly feels the hard times; things have gone worse and worse with workmen, 3000 being unemployed. The distress is great and growing. The missionary is at the head of the newly-organized Relief Association, giving much time to looking after the poor. Except financially, the congregation is in good condition.

—The net gain in St. John's Chambersburg, Pa., is twenty-five. Here the work has gone forward remarkably in the last few years.

—At the Christmas services in Marysville and Duncannon, Pa., $30 were given for the orphans. Over $40 were paid during the quarter on the Classical apportionment.

—In the mission at Harrisville, Va., the Sunday-schools are kept open all the year—a very commendable feature.

—In November last the Sunday-school of Bethel mission, Philadelphia, Pa., had its anniversary. The average attendance was only 160, and yet the average offerings were $5.48! What other school does as much? Even the infant class gave nearly a dollar a Sunday.

—Besides a large class of catechumens, the Catechism is memorized every week by about twenty-five in the Sunday-school of Trinity mission, Allentown, Pa. The growth of the mission has been slow; but 1894 may show better results.

—*Easton, Pa.*—Unable to build, they will in the Spring remodel the old church, which so much needs it. Attendance good, as is also the spirit of the people. The main discouragement is in the fact, long ago lamented by the Board, that so many Reformed people living near the mission will not enter its membership, having their hearts in country congregations from which they, perhaps years ago, came. The Constitution of the Church requires them to do otherwise; but they do not heed it.

—*West Union, Ore.*—Building a church has been postponed on account of hard times; but a cemetery is about to be opened.

—*Philadelphia, Pa.*—Messiah mission having, by the help of the Board and some friends, enlarged the Church, they now rejoice in having plenty of room; and a floating debt of $700 has been reduced to $400.

—*Phœnixville, Pa.*—Services are well attended, and there is continued evidence of spiritual growth. The activity and interest of the young people are most cheering. The only discouraging feature is the sore financial depression.

—Missionary Weber, of Baltimore, states that marked improvement is seen in his field. From this poor people came $52 for benevolence, $45 for home missions and $7 for the Orphan Home. The Christmas offerings (over $27) came in envelopes, which were distributed two weeks before; and 199 of these came in, containing offerings ranging from one cent up to $1.20. One bore the name of a dear child who died several weeks before.

—*Scranton, Pa.*—Quite a marked growth in the activity and interest of the members. Seven additions are reported. The services are now held in the little hemlock-board church, built in four days! Please note, however, it is paid for, and the people are happy. Of course a proper building must speedily follow, and for this the Church at large should give proper aid.

—*Prospectville, Pa.*—The prayer-meeting has an attendance of about forty, and more than a dozen men lead in prayer.

—*Philadelphia, Pa.*—In Calvary mission every member of the Consistory is active in the prayer-meeting of the Brotherhood of Andrew and Philip and the Society of Christian Endeavor. "Our people are devoted to their church and its services, and are unusually regular. In spite of the hard times they are now contributing an average of twenty-five cents a week." So says Pastor String, reporting twenty-one additions. A house-to house canvass has revealed the fact that the church is in a section of the city where a large number of people from the country are living, many of whom are Reformed; but some of these have united with other churches. A Woman's Missionary Society, lately organized, has already raised $40. The Brotherhood of Andrew and Philip at the Sunday morning prayer-meeting studies the Heidelberg Catechism; and by two's they, during the week, visit the sick, the poor and the careless.

—After having been off the Board for several years, presumably but not really self-supporting, the Church of the Strangers in Philadelphia had to be again enrolled. A debt of $6,000 is its weak point. The first Sunday of the month is "missionary day" in the Sunday-school; and a Missionary Society of forty members receives ten-cent monthly dues.

—St. Luke's, Lancaster, Pa., has a large number of catechumens, sixty-four, from eleven to nineteen years of age. What possibilities!

—Even out on the Pacific Coast, says Missionary Schmid, the want of employment has made the people very poor. Sometimes the collection is less than fifty cents. So soon as the mission has its own house of worship, a German-English Sunday-school will be organized, and one other service will be English.

—Pastor Graedel, of Ballard, Wash., says that his poor people come to service even if they have not a nickel for an offering. He gave the Superintendent of Missions a pleasant surprise, sending a photograph of the whole family as a Christmas gift, which was very much appreciated.

—Of Tyrone, Pa., little may be said. The expectation of its friends have not been met. The pastor, Rev. F. M. Line, after an effort of ten months, finding himself unable to build up a congregation, reports his resignation, to take effect Feb. 1, 1894.

—The report of St. Stephen's, Baltimore, Md., is brief but good. About 200 pastoral visits during the quarter.

—As the Church at Tower City, Pa., is yet unfinished, and at Lykens not yet begun, it is easy to see the disadvantage under which the mission labors; and yet a fair beginning has been made. A Sunday-school of one hundred at the former, and one of fifty at the latter place, give promise for the future.

—*Harrisburg, Pa.*—This is our newest mission, with every thing yet to be done, and the financial crisis will undoubtedly affect it; but a most desirable lot has been bought, and the people are hopeful—which is much.

—"Few congregations are as active as Trinity mission," Altoona, Pa., says pastor Robb. In December last they celebrated the fifth anniversary of its organization, and they have much to show as the result of these few years. Lot, church, parsonage, almost no help from without, a debt of only $4,000, a Sunday-school averaging 200, a prayer-meeting of 85—what a noble history!

—Speaking of Christ Church, Baltimore, Md., pastor Stewart says: "The congregation has entered upon the fifth year of its history. We marked the event by the introduction of our Hymnal. One member presented a hymn-book and another a ballot-box. A class of boys in the Sunday-school, besides giving liberally to the current expenses, raised $6.50 for a banner, which they presented to the school. A class of girls gave over $15 in one year, and made $4 additional by selling candy. The Willing Helpers' Society, one year old, has $330 on hand for a parsonage, of which amount $155 were made by the "link" scheme. Before Sunday evening service the young people hold a Bible and song service.

—Elder P. C. Wiest, of Grace Mission, York, Pa., is one of the fifteen who are giving $1000 each toward the Library Building of the Theological Seminary at Lancaster, Pa.

—*Woodberry, Md.*, has, during the quarter, paid $23 for home missions and $30 for other benevolence. A service for young people is held half an hour before Sunday-evening service.

—Rev. J. G. Biegert, of Seattle, Wash., has ten day scholars, five hours a day. The congregation is small, and the increase is slow.

—Several additions, fair finances, improved attendance and other encouragements are reported from Winchester, Va.

—The church at Roanoke, Va., is nearing completion. The pastor is architect, financial agent, contractor and general superintendent of the whole work, which has gone remarkably well. Much has been done with small means; and those who have given money for this church will be surprised to see the large outcome. Apart from good management, cash payment for materials and work is largely the secret of getting so much for so little. But the funds are now exhausted.

—Interest is usually a good thing, but interest on a church debt is usually a bad thing; and St. Thomas mission, Reading, Pa., has the painful experience of such a payment. However, a united people, earnest pastoral work, wise consistorial management, and faithful help from young and old, will in due time bring success. The Sunday-school has done much toward the finances.

—It is wonderful how people will be carried away by sheer emptiness. "An Indian show has set the whole town wild," says the pastor; and the people lose more than their money. Alas! W.

ITEMS.

—The minister said: "People must not merely give till they felt it, for many rich people feel very small sums."

—The Superintendent is preparing to publish a second edition of the Tract on "Our Church-building Funds," enlarged and brought down to date; and he would like to have in it the names of as many Funds as possible. If you are thinking of giving a Fund, try to give it or at least to begin its payment now, so that it may appear in this edition.

—An open Sunday morning in November found me at Boyertown, Pa., with the active people of Rev. J. E. Freeman. Here for five years they have had a Woman's Missionary Society, with all the men in it who wish to enter, and with growing interest.

—About a year ago a Missionary Society was organized in the Huber's church, Rev. Dr. Eli Keller, pastor; and the Superintendent made one of three addresses at the late anniversary. By systematic getting, these thirty-eight members have raised over $41 during the year. The lesson is plain.

—At the nineteenth anniversary of St. Luke's Sunday-school, Lancaster, Pa., Rev. W. F. Lichliter, pastor, thirty-six scholars were reported present every Sunday of the year, and nine every Sunday but one. That is a noble record.

—Many of our people do not know who our Hungarians are, or they would feel more interest in them. These Hungarians with whom we have to do are Reformed, coming out of the two millions of our people in Hungary. Surely we must feel greatly interested in our very brethren.

—The great question to-day in the business world is the "silver" question; and even the Church must make great account of it. But do preachers know anything about it? Verily, much. And who feels the force of this question more than our missionaries? Alas! with small salaries and heavy outlays they know what silver is, and they are obliged to study the "silver" question very carefully. This is no mere play on words.

—Our ladies will be pleased to know that one-third of our Church-building Funds have been given by women; and that three more now begun are from the hands of women. W.

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts of our treasury for the month of December were $1,360.35. This is $1,097.25 less than the preceding December. Indeed, the receipts for the last two months, November and December, were only $6.10 more than those for December, 1892. Why this falling off?

—Is this falling off to be accounted for by the fact that some of our ministers are holding back until the apportionment ordered by General Synod becomes operative, next upring. This was feared at the time the General Synod made its order, and hence its additional action, requesting liberal offerings during the current year. The financial year of the Board commences June 1st; so that there remain five months in the current year. During these months our work must go on, and our missionaries must be supported; we cannot wait for the effect of General Synod's apportionment, which will be sent down to the pastoral charges by the Classes at their spring meetings. We beg of the brethren not to withhold their contributions.

—There is danger that the effect of the legacies, recently announced, as having been left to our Foreign Board, upon our *current* finances, may be misunderstood, to their great damage. We noticed in one of our church papers the remark, that these three legacies, amounting in all to near $9,000, would go far towards the liquidation of our debt. This is, in no small part, a mistake. The $500 legacy is the only one which has reached our treasury, and is thus available for current expenses. But this sum will be more than absorbed by the shortage in the months of November and December. The Miss Hivling bequest is conditioned that it be funded, and only the interest be used by the Board. So not a cent of that legacy can be used to pay the debt. The Jesse Oberley legacy is not yet in hand, and when it will reach our Treasurer is at present uncertain. It will be available to apply to the debt, *whenever we get it.* We have not a particle of doubt but that the Church will cause to flow into our treasury tens of thousands of dollars *in the future*; but that does not meet present wants and necessities. We are pressingly in want of funds *at the present* time, for are expenses are running on, and so is the interest on our debt. Will not the Church, during the approaching self-denial week, furnish the amount necessary to put a stop to our urgency about our debt, which we assure the Church is quite as distasteful to us, as it is annoying to it?

—A recent letter from our good Brother Schneder brings us the intelligence that he is able in part to resume his work. But only in part. He is still suffering from the *effects* of his late extreme illness. On another page we published the last letter from him. This we do to show the Church the kind of material and spirit there is in that good brother, and the wrong which lies at the Church's door, of imposing such crushing burdens upon a willing heart. The simple truth of the matter is, that God has so prospered and enlarged our work, that common justice to human powers of endurance, not to speak of higher considerations, calls for an increase of our missionary force. To do this, with the Board's present available means, is simply out of the question.

—But perhaps some one will now ask, If it is simply out of the Board's power to increase our missionary force, how comes it, that just at this time it is calling for another lady-teacher for the Girls' School? In reply we would say, the Board finds itself in the dilemma, in which the children of Israel were when they reached the Red Sea, in their flight from Egypt—on either hand hemmed in by mountains, the deep sea before them, and the voice of God thundering in their ears, *Forward!* Obediently they advanced, and the waters parted before them. The Board is similarly beset with difficulties; but it has heard the voice of the Master ordering it *forward*, and forward it proposes to move, believing that when the forbidding waters are reached, they will part before it.

—The Board believes that in answer to prayer the Holy Spirit is moving the hearts of the members of our Reformed Church, and inspiring a spirit of growing Christian charity. For the last year or two evidences of this have appeared in a small increase of offerings, but not sufficient to meet the growing necessities of the work, and at the same time compensate for former deficiencies. Now our faith is strengthened by the intelligence of three handsome legacies recently left us, which, though not immediately available to an effective extent, will in due time afford immense relief. In this hopeful spirit, may we not ask the Church to make the special effort of *self-denial week* a success sufficient to relieve us of our pressure, and employ the unconditional legacies for the strengthening and enlarging of our work?

—The growing disposition on the part of members of our church to remember our benighted fellow-men, and make provision that they may hear the glad tidings of salvation, in their last wills and testaments, is refreshing and re-assuring. We pray, that we have as yet had but a foretaste of this growing Christian spirit, and that what has been but just announced, in this regard, will cause many more to prayerfully inquire, "Lord what will thou have me to do?" In other churches, legacies for charitable and religious purposes are very frequent. Why should they not be equally so in our church?

—A word of caution, just here, to any who may have it in mind to make a bequest for our work. Be especially careful to get our correct corporate title: "*The Board of Commissioners for Foreign Missions of the Reformed Church in the United States.*"

—Do not delay the executions of your wills, for a bequest to a charitable or religious object, made within thirty days of the death of the testator, is, in the State of Pennsylvania, legally void and of non-effect.

—If it is in your power, pay the amount you propose during your life-time. Thus will you avoid the danger of a defeat of your intentions through legal difficulties, the abatement of the amount by legal charges, and also of collateral inheritance tax. This last is, in the State of Pennsylvania and some other States, five per cent.

—We have been observing the progress of the Christian Endeavor movement, for the support of an additional missionary in Japan, with lively interest. The scheme has our hearty approval, for more reasons than one. It will, in a very effective way, realize the prime object of the organization in seeking to give the members *something to do*. It will create the consciousness of having a personal part, not only in carrying forward church work in general, but in

laboring for the spread of the gospel in heathen lands. It will show to the Church by its fruits, that it is an efficient agency in the Church, and especially will it awaken and intensify in its members the spirit of missions, having a definite and specific object to work for. It is especially desirable that our young membership should be educated and exercised in this blessed service. Our church is only waking up, and just learning what missions means. In times past, its attention was too much absorbed in other interests, to give much heed to the subject, and who needs to be told that is to the young, the energetic and the aggressive that we must turn, if we would effect an advance movement. If we can enlist the younger membership in the cause of missions, and inspire them with its spirit, in ten years our foreign work will gloriously transcend the humble proportions which now characterize it.

—We still desire to insist in keeping the scheme for the support of Rev. Dr. Moore, by the Sunday-schools, before the minds of our ministers, for on them depends largely the success or failure of the enterprise. The subscriptions for blocks continue to come in, but much too slowly. Have our circulars been thrown into the waste basket, or indifferently laid aside? Is it possible that there are 1300 Sunday-schools in our church that will take no active part in mission work? What do pastors and superintendents expect will be the history of the charitable spirit of their scholars in after life, education in which is being so sadly neglected in their Sunday-school days?

—We have still a number of our Triennial Reports, in both English and German, on hand, which ought to be distributed throughout the Church. We will furnish them to you without money and without price. How many shall we send you?

—Foreign missionary envelopes on the same terms.

—The lady we are seeking for as teacher in the girls' school, in Sendai, Japan, we may say, generally, should not be under twenty-five to twenty-eight years old; should be prepared to teach the branches taught in a girls' high school in this country, and should have facility for the acquisition of languages.

—But a still more gratifying illustration of the completed fruit of our girls' school, can all the better be appreciated by turning to the thirteenth page of the new almanac just issued by the Publication House in Philadelphia, where will be found an admirable picture of Mrs. Hoy's Bible Woman—Miss Yoshida Misao. She belongs to a family among the first to be won to Christ by our mission. Miaso was baptized in Tokio by Rev. Gring, and was for several years a scholar in our school, in which a sister of hers is still studying. When Mrs. Hoy wished to secure a Bible woman, to serve under her directions, not finding a suitable person, on application to our girls' school, Misao was permitted to accept the position, although her course was not fully completed. And now she has her regular daily service of visiting the poor, the sick, the blind, the afflicted in the hospital, to read to them the word of God, to tell them of the love of the Redeemer, and declare to them the good news of salvation, and of the rest and blessedness which remain to the children of God, when the troubles and cares of this sinful world are past. The Missionary Societies of Alexandria, Pa., have great reason to be thankful that they were led to assume the relation of patron to this worthy and devoted young Japanese woman.

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to REBECCA HAMILTON SCHIVELY,
252 S. Main Street, Chambersburg, Pa.

NEW HOLLAND MISSIONARY SOCIETY.

Mrs. Laura J. Bair, Corresponding Secretary of the Missionary Society of New Holland charge, Lancaster County, Pa., reports a prosperous organization, composed of about forty members. It is a mixed society, having officers as follows:

President, Mr. Jason D. Bair; *Vice-president*, Mr. Samuel Givler; *Recording Secretary*, Mrs. W. D. Moore; *Corresponding Secretary*, Mrs. L. J. Bair; *Treasurer*, Mr. Lewis Leberman; *Organist*, Mrs. Harry Diller.

The pastor, Rev. F. A. Rupley, is nearly always present at the meetings of the society. At a recent meeting he introduced Mr. Brugh, of the Theological Seminary at Lancaster, who displayed a missionary chart, and gave an interesting explanation of it.

The regular order of exercises embraces the usual devotional services, conducted by the president; reports of secretaries; readings, recitations, and dialogues; general business.

No sum is specified as the regular contribution; but it is understood that the minimum is five cents per month. This society, as we have mentioned before, has only recently been organized, and has not yet decided upon the destination of its funds.

WHAT SOME OF OUR SISTERS ARE DOING.

The Woman's Home and Foreign Missionary Society (Lutheran) has in the Woman's and Children's Department of the *Lutheran Missionary Journal* its Synodical Report of moneys raised during the quarter ending September 30, 1893. The entire amount from all the Synods represented is $5,602.86. Besides contributions to the general funds for Home and Foreign Missions, there are special objects for which the Treasurer receives moneys; the San Jose Mission, California, the Medical Missionaries' Home, the support of girls in a boarding-school in India, and of a lady missionary there, a missionary and a girls' school in Africa, and a memorial window in the San Jose Church. These objects are assigned to the care of particular societies, some of them being designated for auxiliary (adult) societies, others for young people's societies, and still others for children's bands.

Woman's Work for Woman (Presbyterian) reports receipts of the various societies, or boards, of that Church, for the month of November, 1893, as follows: Woman's Foreign Missionary Society, $6,266.89; Woman's Board of the Northwest, $4,908.50; Woman's Board of Foreign Missions, $2.929.33; Woman's Occidental Board of Foreign Missions (California), $173.60. The total amount reported by all these organizations since April last is $81,806.38.

Of the 633 foreign missionaries now on the roll of the Presbyterian Church, 157 are unmarried women. Twenty-two women physicians are among the number.

Seeing how largely the labors of women of other branches of the Church have been blessed, let us thank God and take courage. Also, further to quote *Woman's Work for Woman:* "Let us begin this year, every one of us, with a solemn, prayerful intention to rouse some Christian woman, possibly a dear friend, from indifference to interest in missions."

FORGET NOT "SELF-DENIAL WEEK!"

THE beginning of this month brings us to the threshold of Lent, and the "week of self-denial" is close at hand. It seems meet that in this department the attention of the daughters of the Reformed Church should be particularly invited to this noble scheme. Whoever originated it deserves the thanks of the Church.

The Lenten season is the myrrh amid the treasures of the year to be laid at the feet of the Saviour. Its contemplation of Christ's sufferings for us; its penitential tears and prayers and resolves; its subjection of earthly desires to the rule of the indwelling Spirit, are hallowing and ennobling to the soul, and therefore a blessing to the whole Church. But when by special acts of self-denial these wholesome spiritual exercises are made directly to bear fruit to the advancement of Christ's kingdom and the welfare of our fellow-men, they become the means of a still higher exaltation. It would be well if not one week only, but the whole forty days, were thus made to minister to this or some other good work.

This work appeals urgently to those women of the Church whose hopes were strong that their missionary societies might this year assume the support of the Girls' School at Sendai, and whose disappointment when this was decided to be impracticable was great in proportion. To them, the heavy indebtedness of the Board is a painful fact, and they ask themselves, Is this, to any degree, *our* fault? They will certainly respond joyfully to this invitation, which affords them an opportunity, individually, if not collectively, to do some of the longed-for work. Let our prayers go with our gifts, that at least by the next triennial meeting of W. M. S. G. S., if not earlier, we may be enabled to assume that share of the Board's responsibilities which seems properly to belong to us.

One thought more. Whatever form this "self-denial" may take for each one of us, whether it be the yielding up of some indulgence of the "lust of the eyes and the pride of life," or the cutting off of something usually counted a necessity, let us not think of it as a *privation.* It is but the lower self that is to be denied,—that nature which is gratified by worldly indulgences. Our better nature can find satisfaction only in "loving service," and an act which aids the higher self, the "new man" formed in us by the grace of God, to rise supreme, is really only the working of a noble self-love. The marvellous humiliation of our Lord for us was not "self-denial," but the outflow of His glorious, loving nature. Let us pattern our service, in its humble degree, after His.

R. H. S.

THE CHANGE.

Out of the shadow and darkness,
Out of the chill and the gloom,
Into the glorious sunlight,
Into the warmth and the bloom
Out of the pain and the sorrow
Out of the bondage and fear,
Into the bliss and the rapture,
Into the freedom and cheer.

Out of the frailty and weakness,
Out of the thralldom of sin,
Into the strength and the gladness,
Into the beauty within;
Out of the hand of the tempter,
Out of the reach of the snare,
Into the arms of the Saviour—
Into the blessedness there.

Out of the din of the battle,
Out of the heat of the strife,
Into the peace of the victor,
Into the glorified life;
Out of the darksome valley,
Out of the thorny way,
Into the brightness redundant,
Into the glory of day.

Out of the serfdom and exile,
Into the home-gathered band;
Out of the "house of bondage,"
Into the "promised land;"
Out of the grave and the silence,
Out of the mould and the dust,
Into the glorified body,
Into the home of the just.

Berlin, Pa. A. M. H.

A CUP OF COLD WATER, AND SOMETHING MORE.

A LADY writes the following to *The Presbyterian:* "The Episcopal Church has a young, but established enterprise,—The Church Periodical Club, the work of which must commend itself, I think, to any one. It is work which an individual can carry on alone, or many members of a wide-spread society.

"You canvass among your acquaintances, and secure from them the promise to give you regularly, for sending away, such and such periodicals after they have finished reading them. Some will take the addresses which you give, and do the mailing themselves. Some will leave their periodicals at your door. Some will give them if you call for them. Some will give money for postage. All kinds of periodicals are asked for—not religious ones only.

"The Episcopal Club sends altogether to home missionaries, or to families mentioned by them, and as the work has been systematized and advertised for three or four years, missionaries can find out what is to be had, and apply for what they most want. There must be a very great result in proportion to the effort and money expended.

"Of course each worker, or the general managers, need wisdom in refusing such papers and magazines as cost more to mail than they are worth—as compared, for instance, to our ordinary subscription for some equally desirable publication sent at publishers' rates from its own office."

The writer suggests, as being in especial need of a kindness like this, intelligent negro families, recently added to our colony in Liberia; information concerning these may be obtained on application to "The African Colonization Rooms, Washington, D. C.;" also the freedmen, and the frontiers. She concludes as follows:

"The Church Periodical Club was started by one lady. She left it, at her early death last year, an accomplished fact. It is a splendid monument to her, a great mission work already, and capable of indefinite extension. Possibly you who read this may have it in your power to set in motion such an enginery in your church. At any rate you may be able to gather up much of the good printed thought going to waste in your neighborhood, and sent it out to make other people better."

We wish to call the attention of our societies, especially those composed of the young men and women of the Church, to this plan of work. It seems well suited to them, and recommends itself because by its means so much good may be accomplished without much outlay of either money or time. Of course, the objective point nearest to our hearts would be the families of our home missionaries. Their life is often isolated and monotonous, and destitute to a degree of the means of intellectual culture and recreation. Where the necessaries of life are hard to obtain, a secular magazine is not to be thought of. What a rest for tired brains,—what a refreshing glimpse of the outside world,—what a useful auxiliary in the education of the children, would be your second-hand copy of *Harper's*, the *Century*, *St. Nicholas*, the *Youth's Companion*, or some other well-selected literary periodical!

In sending our church literature, we cannot go amiss. Unless we greatly mistake, many of our home missionaries would find a good supply of it, for free distribution among their people, a valuable aid in their work. Some mission congregations are all alive and interested in the life and enterprises of the Church at large; but we fear it would not be difficult to find others in which not a single church periodical is taken. Readers of the MISSIONARY GUARDIAN, if you do not keep its issues on file, what becomes of them? Do you pass them on as gifts to those who would but cannot subscribe, or as sample copies, for those who can and should do so, but do not? Or is their life ended, when you are done with them,—dead, and buried in the garret, or sent to light the kitchen fire, instead of passing on, to help kindle and keep alive a nobler flame?

If anything has been done, systematically, in the way suggested, we should be glad to hear of it; if not, who will begin? R. H. S.

—We have heard of the Englishman who, when he was asked to contribute to the Zenana Mission, said, "Where is Zenana?" But he seems to have his rival in an American merchant who refused to contribute to foreign missions because he was opposed to them, and declared that what he gave to missions, he would give to the "*American* Board."

LITTLE "DIGGERS" AT SCHOOL.

A STORY of the Digger mission in California, where the school opened in September, 1890, was told in the pamphlet published by the Woman's National Indian Association, called "Sketches of Delightful Work." Many touching incidents were given of the little Digger Indians at school. One new pupil entered the school during the week after New Year, and in that bitter cold weather was clad in a cotton shirt, a pair of overalls and gum boots that had lost most of their soles, "and yet he had come to the school, a mile and a half, every day, and a brighter and more earnest boy it would be hard to find."

It was a great question when this school was opened if the Indians would care enough about it to make any effort to send their children, and if the children themselves could be made to come to it with any degree of regularity. The attendance was, however, good from the start. In a letter after the school had been open some months, the teacher writes:

"Several have been unable to come since snow came, on account of having no shoes; but I tell you it is surprising to note the weather they will face to come to school. One morning last week our first snow fell, and I waded through it eight inches while it was still falling, and bushes and trees were bending with their burden of the beautiful. 'What a day! I guess I will be the only pupil to-day,' were my thoughts. I had just started the fire, when I saw two sleighs drive up, loaded with native sons and daughters. How it encouraged me to know that their fathers had enough interest to hunt sleighs to bring their children to school through such a storm! Well, I had twenty-three pupils that day, and a noisier, jollier set I never saw. They made snow men and tracked the school-house all over with snow, but during school hours they worked with a vim, and all had good lessons."—*Selected.*

IN ONE LIFE-TIME.

AT a missionary meeting, the venerable Rev. Edmund Worth, of Kennebunk, Me., stated that he well remembered hearing Adoniram Judson preach while he was still a student at Andover. It seems almost incredible that the great development of modern missions has occurred within the space of a single life-time, and yet such is the fact. When Judson was at Andover, although William Carey and his companions had been eighteen years at Serampore, and the Moravians and several English societies had small missions in a number of heathen countries, the real growth of the modern missionary movement had not begun. There were probably less than fifty missionaries and only a few hundred converts in all the missions in the world. Now there are more than 7000 missionaries and more than 700,000 converts. Sometimes it seems as if the progress of the missionary work is slow; but if one life-time has seen such amazing results from feeble beginnings, what will be the growth in eighty years from the present mighty movement?—*Baptist Missionary.*

—The author of the beautiful poem entitled "The Change," offers it with some hesitation, as not being exactly *missionary* literature. But what could be more restful, and at the same time more inspiring to the earnest, yet often discouraged laborer in the good cause, than to look away from the work to "the joy that is set before" us?

THE CHILDREN'S PAGE.

Living Unto Jesus.

"I, with body and soul, both in life and death, am not my own, but belong unto my faithful Saviour Jesus Christ."

I belong to Jesus,
So I'll try to spend
All my life in pleasing
My Almighty Friend.
Since He is so holy
I must watch and pray
That I may grow like Him
More and more each day.

I belong to Jesus,
Therefore I can sing,
For I'm safe and happy
Underneath His wing.
But so many round me,
Are all dark and cold,
I must try to bring them,
Into Jesus' fold.

Doing His Part.

"WHAT'S the use?" asked Harry.

"Why, Papa, just think! ten cents will buy a whole quart of peanuts, and every member of the club could have enough to make him happy for a quarter of an hour; while if I put my dime into the mite-box, it won't amount to anything. It's hundreds of dollars that the missionaries want."

"Suppose," answered Papa, "ten children should say the same, there would be a dollar less for Missions; and if a hundred held back their dimes, ten dollars would be lost. Think how many Bibles ten dollars would buy, or Prayer Books for a church among the negroes or the Indians! Think what ten dollars would be to a missionary's family!"

"But there ain't a hundred boys who want to buy peanuts," said Harry.

"Aren't there?" asked his father. "If I know anything about boys, and I have been one myself, I think there may be several hundreds who would like to use their dimes in this very way. If each one of these feeds himself while waiting for others to feed the mite-chests, missionaries and their people will go hungry, I fancy.

"Why, Harry, you know well enough what great things have been accomplished by little, feeble creatures, simply by each one doing a little."

"Oh yes, Papa," said Harry; "I know all about ants and bees, and I'm 'most tired of them, they are so terribly industrious. But human beings never work like that."

"Ah, if you had been with me in Egypt last year, you would not say that," answered papa. "You know how large the Great Pyramid is; it used to be pictured on the backs of our geographies as the tallest building in the world, and it is one of the seven wonders. Now how was that vast pile built? By hundreds of human beings working with all their might. Nobody knows how they could lift the huge blocks of stone, much less bring them from the quarry. A single man could not have stirred them one inch. It was united feebleness that gave the strength for such a stupendous work. But these men were perhaps slaves, working against their will; let me tell you now of some who accomplished a wonder of their own free will.

"A hundred years ago, when the French people had made themselves into a republic, like ours, the nations around them determined to force a king upon them, and armies gathered from all sides. The French were almost in despair, for, although they had plenty of brave soldiers ready, there was no powder wherewith to fight.

"'If only we had nitre,' the chemists said, 'we could make powder, but we have used up all the nitre in the country.' What good were soldiers, cannon and guns without powder? The enemy was coming nearer and

nearer; they must think of some way in which to save their beloved land.

"At last one chemist said, 'There is a little nitre in the cellar of every house, but what of that? All the earth would have to be dug up and sifted, and put through a chemical process, to get that little, and there are not chemists enough to do this.'"

"'Tell us how, and we will do it,' said the loyal people; 'we do not mind the trouble if we can save our country.'

"So the chemist told, and every family proceeded to dig up its own cellar; not one of them said, 'Why spoil our nice clean floor for the sake of an ounce of nitre? It is too little to make it worth while.' They pounded, and sifted, and mixed, and soon little packages of the precious nitre began to come into the powder-factories. Each one was very small, but there were hundreds of them, and soon there was powder enough made; the brave soldiers took it and marched away; the enemy was put to flight, and the country saved.

"Now how do you feel about the peanuts?"

"I'll go without them," said Harry, "and I hope the other boys will do the same."

"Some of them may be spurred on by your example," said Papa, "but do your part promptly; that is the first thing; then stir your neighbors to do theirs."

"It's like the way monkeys cross a stream," said Harry, as the dime jingled into the little pyramid. "Don't you know? One holds on to a tree on the bank, and the next hangs on to him, and another on to that one, and so on, till a long line is made. Then they swing and swing over the water, till the last monkey can catch on to a tree on the other side, and there is a living bridge over which all the rest can cross; and finally the first monkey lets go, and the bridge swings over to the other side. I'd like to see them do it. That's like the mite-box business; each doing a little, and so all together accomplishing a wonderful thing."

"Yes," answered Papa; "our little pennies and dimes must bridge over a stream, the rushing river of worldly pleasures and cares that sweep away men, far from their Heavenly Father; they must fight an enemy, the host of Satan; and they must build pyramids, or rather churches, that the Lord may be worshiped 'in the beauty of holiness,' all over the world. Isn't it a great honor to be allowed to do a part of this glorious work?"

"Yes, indeed," answered Harry; "I never thought of it in that way before."—*Young Christian Soldier.*

Answer to the Christmas Missionary Question.

The first missionaries sent out to point the world to a living Saviour were the angels who held a praise service on the plains of Bethlehem. Their congregation consisted of shepherds, who were tending their sheep. There were many more missionaries than shepherds.—*J. Nevin Schaeffer, Huntingdon, Pa.*

Answered also by Francis Shults, Massillon, Ohio, and by Edna Heller and Flora Krissinger, Berlin, Pa.

Send us more answers to our fifth question, in the January GUARDIAN.

—He who receives but does not give is like the Dead Sea. All the fresh floods of Jordan cannot sweeten its dead, salt depths. So all the streams of God's bounty cannot sweeten a heart that has no outlet, is ever receiving, yet never full and overflowing.—*Josiah Strong.*

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SOMEWHAT STRANGE.

THERE are, as elsewhere stated, five hundred Italians in one city who are anxious to hear the Gospel in their native tongue because they cannot understand English. There are said to be eight thousand Japanese, Chinese, and other Asiatics, in the city of Chicago alone, very few of whom know anything about the religion of Jesus Christ.

There are three thousand Poles in the same city who are not Catholics, who understand no English, and therefore do not hear the Gospel, and have no religious advantages. There are thousands of Hungarians in the cities and coal regions, aside from those in the Catholic Church, who cannot understand English nor German, and therefore have no advantages of a religious character. This being so, is it not passing strange that we have men in the Church who are so completely taken up with foreign missions that they will absolutely give but a mere mite, if anything, to the home work? These foreigners, as well as others in the home land, may starve for the want of the bread of life; but they will not give anything except for the conversion of the heathen. Then there are others again, who will absolutely not give anything for the foreign work, but are determined to keep all their funds at home. And by home, with them, is generally meant the congregation to which they belong. Here, then, we have two extremes, very far apart, but both of them equally wrong. That the home work needs our fostering care is evident. The home Church must always be the base of supplies, and for her prosperity we ought both to labor and pray. Only as the home Church grows, can the foreign work be increased. But it is very wrong for a Christian to become so selfish as to forget the heathen world. No, just from the fact that in the home land and in the home Church we have had such an abundance of spiritual good, for that reason ought we wish to share with those in heathen lands who have been denied these blessings. It is surprising, as one goes through the Church, to find such a large number of such extremists. This ought not so to be. We ought to calmly consider the claims of the various Boards, and give as the work requires. We may, in a sense, have our preferences; but we ought not to let these preferences carry us away from that middle position which is ready to give each claim its due. It is strange, however, to find how many are one-sided in their feelings as regards these matters. Let us be just to all the different claims of the Church, and help all of them to the utmost of our ability. F.

MAKE HASTE SLOWLY.

AS in all others, so in the mission work the foundations should be securely laid. The superstructure can be no better than the foundation upon which it stands. The need of great care in the building up of a mission is evident to every one. The permanency of the work will depend largely upon the care which was bestowed upon it in its inception. That is not the most prosperous mission which has the largest roll of membership at the end of a given time, but the one whose members are rooted and grounded in the truth as it is in Jesus Christ. Then, too, before a mission is really strong, its members must have come fully into the life and spirit of the church with which it stands connected and of which it is a part. This latter thought may not be considered as being of much importance, but it is in reality the *most* important of all. A mission is really strong only as it stands in the life of the Church, and especially of the denomination to which it belongs. To have a life of its own, ruled by a spirit peculiar to itself, is a sign of weakness rather than of strength. The life of the denomination is more than the peculiar life of any one congregation, and therefore the aim of every mission should be to be thoroughly grounded in the denominational life. As the members are received into the Church, they should come into the warm life of the denomination and be fully imbued with the spirit of the Church. We fear that it is too often the desire of the missionaries to report a long list of members received into the mission. That is a laudable desire, provided only that these persons come with a due sense of the obligations resting upon them, and that they have been so instructed that they are one with the life and spirit of the church of which they now are members. If they come upon any other grounds, then it were far better that they did not come at all. At the end of four or five years comes the testing period in the history of most missions. A kind of reaction sets in and the pure wheat will show itself, while the chaff must be blown away. The rolls will need weeding out, and the list becomes a good deal smaller perhaps, but a good deal more substantial This weeding-out process becomes a matter of discouragement at times; but it is in reality a good thing. Those only go out who never were apprehended by the life of the Church, from the fact there was no corresponding life in them by which they could be assimilated by the life of the Church. Hence it is well for our missionaries that they build slowly but surely and substantially. It is astonishing what a desire there is on the part of many to report long lists of receptions into the Church. There absolutely is no glory in this unless those coming are rooted and grounded in the truth.

Then we think it might be well for our missionaries to make haste slowly in the matter of purchasing lots and erecting chapels. There is at times a disposition to go to work at once and get all the advantages and conveniences of an old congregation, only to repent of it afterwards. Time is often needed in order that a wise selection may be made of a location. The very life of a mission depends upon this at times. Time should be given for a wise selection. In this matter it might be well also that the Board be ruled by great care and discretion, as it falls to its lot to select most of the sites for the mission.

But the most important thing is that the mission should make haste slowly

in the erection of chapels and churches. To say that millions of dollars have been thrown away on church buildings in this country, would simply be putting it mildly. Going about through the country between the Allegheny and Rocky Mountains, one is struck with the enormous number of churches that stand idle, homes only for the moles and bats. For some of these there may be a good reason; but why so many were built, so soon to be abandoned, is not so easily explained. Manifestly there was no good reason why they ever should have been erected. That is true of many. Others again were not erected at the proper places. While on others such heavy sums of money were spent that they went under the hammer, and now stand as monuments to the folly of human pride and extravagance. Our missionaries then should go slowly in this matter, but go surely. Be careful as to the location. Stay out of back alleys. Select a good central lot, remembering that a few hundred dollars saved on a lot is often very poor economy. Then when the time comes to build, sit down awhile and study over the matter as the good book "intimates that a wise man should do." Count the cost very carefully. Do not become faint-hearted, but take time, that your resolutions and determinations may become all the stronger. Take time to get ready for the work before you. It might be well to remain a while longer in a hall or in a board chapel. It is neither a sign of indifference or poverty for a congregation to worship a year or two in a board chapel. We have seen in Lincoln, Neb., in Chicago and in other large cities, congregations worshiping in board chapels costing a few hundred dollars, until such time as they were thoroughly prepared to build a more pretentious church. We are glad that some of our missions have gone into board chapels until they can build their more costly chapels. There is no shame in this at all. All good substantial people who wish for the good of the Church will willingly go into these humble chapels for a while.

Just one word more. Do not build too costly. A neat chapel, with all the necessary comforts, a pleasant church home for the members and the strangers, is what you want. A big pile of bricks and mortar, with a big mortgage on it, is not an inviting place for any one. Indeed, most people will shun such a place. Again we say, *Make Haste Slowly!* By doing so you will avoid vexation of your own soul, while you will gain the esteem of those about you. We have been constrained to write this after observing the folly along these lines of many who start out in the mission work in the different churches. We need to move carefully, and perhaps, as some think, even slowly, in order to meet with final and complete success. F.

—"Obstacles are never a divine indication that God would have a work abandoned. Work exists for the sake of the worker, and obstacles are at once a test and the development of his courage. No hindrance need daunt a soul which has courage and hope, and he who is working with God and for God will not cease from his work because his way seems blocked. Nor is his courage abated for lack of resources to carry on the work. Haggai said twenty-four hundred years ago: 'The silver is mine, and the gold is mine, saith the Lord of Hosts.'"—*Abbott.*

CHURCH EXTENSION.

HERE is the old, old subject again, some one may say, the old straw that has been threshed over a dozen times within a year, in the pages of the GUARDIAN. It is the thread-bare subject that we are hearing about almost continually, so that we are becoming heartily sick of it. This may all be true; but we are determined to keep this matter before the people until they come to realize the importance of this feature of the missionary work. Some medicine is very necessary for the system, although it may not be palatable. So with the subject of *Church Extension.* We have heard so much about it that we have become wearied of it, and yet it is just the subject above all others which at the present time should be kept before our people. It is a question with some why this subject should claim so much more attention than in the past history of the Church. This is not hard to answer. We have been largely a rural church in the past. In some of the large cities of the East congregations were started when those cities were still in their infancy, and these organizations grew with the growth of the cities. But beyond the Allegheny Mountains our church was for a long period confined to the country. True, the church is now found in many of the larger towns and cities of the territory, within the bounds of the Pittsburg and Ohio Synods; but many of these points were occupied in comparatively late years. Within this territory there are many large cities and thriving towns where no English organizations of our Church are found, while in that vast territory occupied by the "Synod of the Interior," there are scores of towns and cities where there are neither German or English organizations. Why not? Certainly not that they are not needed, but simply because the Church, for various reasons, has failed to uplift her standard in these centres of population.

Now then, let the past be past. While we regret that opportunities have been lost, let us not sit by the wayside and discourage those who would go forward and bring about other equally good opportunities. We believe that the "sleeping giant," of which we hear at times, is getting his eyes open. The Church is arousing herself from the long sleep of inactivity, and is now, more than ever before, determined to go forward and do valiant service for the Master. Yes, we feel sure that the Church is imbued with a new life and is ready to go to work in great earnest.

But here, at the outstart, she is confronted with difficulties. She finds herself like the tradesman without tools with which to do the particular work which opens up before her. The great cities all over the land have thrown open their gates, and invite her to come and go to work within their walls. Her scattered sheep in all these great centres of trade and population are calling upon her to send them shepherds and gather them into flocks and lead them into the green pastures and beside the still waters. She is making ready to heed the call. But to answer the call properly she finds herself deficient in the very thing without which she cannot make any head-way in her missionary operations in the large cities, and that is a large Extension Fund with which to purchase lots and help to erect chapels. There is scarcely need of even mentioning the fact that it is utterly impossible for a newly organized congregation in a large city to purchase a lot and erect a chapel without outside help. Any one who gives the

matter a passing thought can see the truth of all this, and the need of making some provision on the part of the Church to extend the required aid. Now what has the Church done in the past to meet these demands of the missionary work? When, in the past, were there put forth any systematic efforts to gather such a fund, or when a special effort even? True, Bro. Whitmer has been pleading earnestly for such funds and the General Board has been urging the accumulation of such a fund for three years past. The response has been something like *thirty-seven* special $500 funds and an apportionment of *five* cents per member for this arm of the work by the synods. The apportionments have never been fully paid, so that even that small sum is largely denied the Board. There has never been an effort put forth in an enlarged way for the gathering of such a fund. We never heard on the floor of any of our synods a strong plea made for such funds by those who stand at the head of the Church's interests. We have never yet heard of a large bequest made for this object. True, there have been bequests made for missions direct; but it has been a question with some whether such funds can be used for church extension. The Colleges, Theological Seminaries, Orphan Homes, and other interests have largely claimed the benevolence of the Church. These are worthy objects, and perhaps needed the preference in the past; but the time has come when the Church Extension interests are second to none. There is not now another interest that should receive the fostering care of the Church more than the extension work. Young men in large numbers are coming out of our Seminaries. The large cities and growing towns are offering these young men plenty of work. But to do work in these towns and cities we must have a fund with which to do it, and that fund as yet is small indeed. Now, why have we such a small fund for this purpose? Simply and solely because heretofore there was not the interest taken in it that there should have been. It was not spoken of among our people. It was not urged upon the people. Our classes and synods did not take action in its favor as they should. Hence, when Chicago is taken up and a lot costing nearly $9000 is needed, the Board must issue a special appeal to the Church for funds with which to purchase it. We hope that the response to this appeal will be liberal; but there should be no need of such an appeal, and there would not be if in the past this important object had been kept before the Church as it deserved.

Then, again, we can hardly plead ignorance of the need of such funds because we have had, all along, an object lesson before our eyes in the actions and proceedings of other denominations along this line. Others have been working up such funds for years, and are now doing a grand work in the way of extending their denominational lines. We might have done just the same. But let the past teach us wisdom. No matter how much we failed in the past, let us now go to work and gather these funds. We can do it. We have the wealth and the forces; so let us go to work. Keep it before the people. Urge it upon them and we will yet do wonders along the line of Church Extension. F.

—The Christian Endeavor Societies in the Reformed Church in the United States are about to send a Christian Endeavor Missionary to Japan.

THE CHICAGO WORK.

THIS mission is standing out well, as we stated in the last number of the GUARDIAN. A lot must now be purchased by the Board for the use of the mission. A lot in Chicago—such as we need—is rather expensive; but when once the lot is purchased, the erection of a chapel will be no more expensive than in any other city. In the beginning of February we sent out a "Circular Appeal" to all the English pastors, asking them to contribute something toward the purchase of this lot. We hope that the missionary Societies and Sunday-schools will not forget this worthy object. Now is the time for us to move in this matter. We have made a start in a work that should have been done long ago, and now let every one help in the good cause. If this help is extended, we predict great success for that mission; but if there is but a feeble response, the work will drag or perhaps be a failure. We hope that the "Circulars" were not consigned to the waste baskets, but were sent out among the people where they will bear fruit. Let us have a liberal response for the Chicago work. F.

THE ANNUAL REPORTS.

BEFORE another number of the GUARDIAN will be issued, the missionaries will be called upon to render their annual reports—blanks for which have been or will be sent to all the missionary pastors. These reports are very important, and should be filled out with great care. Fill out every column. If you do not have the exact figures at hand, then give them approximately—but be sure to fill out all the columns. The missionaries should especially be careful to give the amount of benevolent contributions, as well as the amount contributed for home purposes. Some of the missionaries may think that this is not very important; but it is—as by these columns the whole Church can see just what the missions are doing to help along the benevolent operations of the Church, as well as to how much they try to help themselves. Then when it comes to the matter of salary for the ensuing year—several items or facts must be taken into consideration. The stringency of the times may cause some missions to say that they cannot allow any reduction of the salary. That there is truth in this we doubt not; but the missionaries and their consistories must remember that the stringency of the times affect the Board just as much as the congregations, and so it will be necessary for all to bear a little of the additional burdens. Brethren, please weigh this matter carefully, and do the very best you can to help the Board in this emergency. Immediately after the Easter Services, March 25 h, let all the reports be sent to us promptly at Lisbon, Iowa. Sending after Easter will enable the missionaries to give the results of the full year's work. F.

WHAT IS THE REFORMED CHURCH?

You have often heard this question. Strangers ask it, and even our own people ask it. What do you say to them? It may be easy enough to answer the question in half an hour, but how do you answer it in half a minute? Perhaps the following may be satisfactory:

The Reformed Church is that Church of the Reformation which adopted the Heidelberg Catechism as the confession of faith, and which to-day holds this confession as its summary of Christian doctrine and duty, its rule of faith and life.

THE CATECHUMEN'S FUND.

I WISH I could have the ear of the boys and girls who for several months have been attending catechetical instruction, and who will be confirmed at Easter. I wish I could have the ear of these catechumens for just a little while, to tell them what a beautiful memorial they may raise by each giving a small thank-offering at the time of confirmation, toward a Church-Building Fund that will bear their name.

This may seem a small thing to-day; but in twenty, forty, or sixty years from now, when you read or hear about this Fund, it will give you great pleasure to say to some one, "I gave a little toward that Fund." You will then be glad that your name is in the list of those who at Easter, 1894, gave $500 to establish the Catechumen's Church-Building Fund.

I want many of our catechumens to take part in this work, for their own sake; and to this end I give you this last invitation. You can pay your money to your pastor, or you can send it direct; but in any case let it be sent to Rev. A. C. Whitmer, 452 North Queen Street, Lancaster, Pa.

I need hardly add that this invitation is to the young people of only two Synods, namely, the Eastern and the Potomac; because these alone are my field of labor.

Several months ago a leaflet was sent—five leaflets in fact, were sent—to each pastor within these two Synods, in the hope that the matter would be brought to the attention of the class of catechumens with a word of explanation and of endorsement; and so far as this has been done, I am sure there will be a response. But if any pastor did not do this, giving the class the benefit of much time to prepare an offering, it is hoped that he will yet, before Easter, try to enlist their interest and have them enrolled in this Fund.

A. C. W.

—CHINA and the Chinese form the subject of several interesting and able articles in the *Missionary Review of the World* for February. The origin, philosophy, and practices of their "Ancestral Worship" is discussed by Rev. P. W. Pitcher, of Amoy, China. Dr. A. P. Hopper gives an account of the Worship of Heaven by the Chinese Emperor at the time of the winter solstice. It is a ceremony to which foreigners are not admitted. The Editor-in-Chief tells in his characteristically forcible and striking way of the country, customs, religions, and missionary work in China. There are also articles on the "Riots," and on Bible translation in that country. An able paper on the "Caste Women of India," comes from the pen of Mrs. Armstrong, of Burmah. She discusses the position of woman in that country, and the mighty influence she has over the men in spite of her despised position. Rev. Josiah Tyler, of South Africa, tells the story of "Rhoma, the Enlightened African Chief," of whom every traveler speaks in terms of greatest admiration. "Christian Work in Polynesia," is fully narrated by the late Robert Steel, D.D., of Australia. In the International Department, "Some Missionary Treaty Rights" are discussed by Dr. Gracey, in reference to the relation of missionaries to the governments of China, Japan, Turkey and other countries, and F. D. Phinney, of Burmah, takes up the problem of "Education and Missions," strongly advocating schools where the Bible is daily taught.

In the General Intelligence Department, besides the usual array of well-selected facts in regard to the work the world over, Dr. Leonard gives the statistical tables for 1893.

While the *Review* is chiefly missionary in its material and aim, it nevertheless contains much matter of interest to all.

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WHAT OUR GIRLS' SCHOOL IS DOING.

WE have learned of an incident which splendidly illustrates the beneficent results which are flowing from our Girls' School, in case of scholars who do not have the service of Bible women in view. In Japan it is the custom for the father to select a husband for his daughter, and ordinarily she is expected to acquiesce in the parental choice. Only for special reasons it is allowed that the daughter should have the right to decline.

One of the scholars of our school was apprised that the choice of a husband had been made for her. She was, of course, expected to leave school and marry the selected man. Instead, she wrote home, inquiring, "Is the young man a Christian?" She received an answer that he was not. She replied, "Then I decline marrying him." A second choice was made, and on being informed of the fact, she repeated the question, "Is he a Christian?" This time the answer was, "He is." Her reply was, "Then I will marry him." She married him, and he being a physician, instead of taking his young wife to his father's home, there to be installed as his mother's waiting servant, they removed to a place where he might practice his profession. It was a place where there was no Christians. But it was not long until the young couple established a Sunday-school, and in due time a request was made that an evangelist be sent to preach the Gospel of the Son of God. There will be established a Christian home, which as an object lesson will be a light in a dark place. Such are some of the fruits of our Girls' School. C.

MY EXPERIENCE IN VISITING THE SENDAI HOSPITAL.

BY YOSHIDA MISAO.

IT is almost two years since I began to visit the Miyagi Hospital. During these two years I have met many kinds of people, and have had quite an experience.

Among the people I met there was an old grandfather who has been especially interesting to me.

One day, as I passed into the hospital yard, I noticed that the gate-keeper's house was all open, and in the front room an old man was sitting on a bed. An old woman was by his side taking care of him.

I stopped and asked who the man was, and the nature of his sickness. Also how long he had been in bed, and whether he was well enough to listen to some good stories occasionally. Then the old lady looked at me and made a very low bow, and said, "Who are you? What do you want in here?" I answered, "I am coming here once a week to visit sick persons, and to tell them about Christianity. I thought it would be too bad to pass by this sick man." The woman said, "You are very kind indeed. This man is my father. He is paralyzed, and has been in bed about three years; and besides, he is so

deaf, he cannot hear unless you sit close to him and shout in his ear." I told her if he would like to listen I would do my best to make him understand. Then she introduced me. The old man smiled, bowed, and invited me to come close to his bed. He began at once to tell me of his past life.

When he was young he was quite wild and did a great many bad things, but he never was a thief. When he grew older his heart grew better, and he began to be sorry for his wicked deeds. He bought a number of cherry-trees, and took them to temples here and there, hoping by offering them to the gods he would be redeemed from his sins. But he said, "You see I am not well, I have been in bed three years and the doctors do not help me any. I know I am punished for my sins. I have a great desire to get well again, and to go once more to worship at the temples and to see the cherry-trees that I planted. Now tell me your doctrine; I am very anxious to hear."

Then I began to tell him about our religion. First I told him how God made this world and all the things in it.

This was the beginning of my acquaintance with the old man. From that time I have gone to see him once a week. He is always glad to see me.

When I finished telling him the Life of Christ, he said, "This is the first time I heard such a noble doctrine; yes, indeed, I will become a Christian; but how much money do you want for coming here?" I told him I wanted nothing, but that if he would become a child of God's I would be fully rewarded. This made the old man very happy, for he said, "I am very poor, and I feared you ask for much money if I joined your Church."

After this I explained the Ten Commandments to him. He was very much interested, and at one time exclaimed, "What a wonderful doctrine this is! but it makes my heart ache to think that such an old man as I am should be taught such beautiful things by a young girl. It should be just the other way." Again he said, "How do you know I am such a sinner, and that I will be saved? I have sinned against these commandments, and so I cannot be saved."

I said, "I do not know the nature of your sins; but this I know: if you will repent of your sins and believe on Jesus, He will save you and give you eternal life. No one is perfect but God."

From this time the old man was very happy and became more earnest than before. His family also was very glad. Every time I went to see him his daughter would say, "My father's nature is getting very gentle. He does not get angry so often these days. Instead of getting cross and scolding us, he sits up in his bed and thinks of what you told him. He is always enjoying himself."

Shortly before vacation, when I went to see him, he was very sick and quite childish. He cried and cried, but would not talk. Day by day he grew worse. Finally, during one of my last visits, he told me he had something to tell me, that he knew would cause me pain as it did him. When he was well he offered the cherry-trees to the gods and promised the priests that when he died they should hold the funeral and afterwards burn his body. He said, "I cannot break my promise; but I will advise my daughter to become a Christian. She has made no promise, and so is free to do as she likes."

I still hope and pray for the salvation of the poor old man.—"*Japan Evangelist.*"

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

FROM THE MISSIONS.

—On January 21st the Mission Chapel in St. Joseph, Mo., was dedicated. The surrounding ministers of Kansas Classis were present to give assistance to the pastor in services during the previous week, and at the dedicatory services proper. These pastors gave good cheer to the occasion, and helped to enthuse the little flock in the good work in which it is engaged. Bro. Gekeler is laying the foundation broad and deep, and we hope to see the superstructure go up grandly and substantially.

—From Bro. R. R. Lackey comes the good news that seventeen members have lately been added to the Paulding Mission. We are glad to hear this, as that mission has not been making the progress that was expected of it. Let us hear more such stirring news from that field, Bro. Lackey.

—We tarried with Bro. Seeman, of Columbus, for several days a short time ago. He is in his new home on the church lot. Near the parsonage is the foundation completed for the new chapel, which is to be erected this spring. That is certainly a magnificent location that the Board procured for the mission. There was no mistake made in that purchase. The people are enthusiastic, and we confidently expect to hear that the chapel will be finished by the middle of the summer. Then look out for rapid and substantial growth.

—Pastor Wagoner, of Turtle Creek, Pa., reports that mission in a flourishing condition, and thinks that a new church is needed, and likely will be built in the near future. We think, with the pastor, that this should be done. A new church of moderate cost would be a great help to that mission. Bro. Wagoner also preaches regularly at Walls, a town a few miles east of Turtle Creek, where he thinks the outlook is quite hopeful. The Board must soon open a mission in that and adjoining towns.

—We are pleased to say that Rev. J. N. Bauman, of Belmont, Pa., will, in the near future, take charge of the mission at Jeanette, Pa. That mission has been vacant since last July. Somehow neither the people of the mission nor the Board could just strike the man suited to the place until Bro. Bauman was called. This good Brother hails from Iowa, and has western blood in his veins, and we predict that he will make matters move at Jeanette.

—Not far out from Pittsburg is the thriving town of Kensington. Here we have quite a number of Reformed members. Bro. Naly, of Apollo, is preaching for them, and likely before this appears in print will have organized them into a congregation. The next will be the purchase of a lot and the erection of a chapel. Cannot some of our members of means in and about Pittsburg aid in the erection of this chapel? Who will move in the matter?

—Cheney, Kansas, is moving strongly to be made a mission by itself. They claim that in this way they would grow much more rapidly, and would become self-supporting more quickly than if united with Whitewater. We have no doubt as to the correctness of this position; but at the present time funds are lacking, which makes it impossible for the Board to do as it would

wish in such cases. The stringency of the times interfere very much with the work of the Board. Let the Cheney brethren be of good cheer. Help will come soon.

—It makes us feel sad indeed to think that we may not be enabled to open a mission at Youngstown, Ohio, this Spring. We had our hearts set on this; but we are a little fearful that the good brethren there will have to wait a little longer. The outlook there is especially good, and a mission should have been established before this; but the way did not seem open to do so up to this time. Just wait a little longer, brethren, and the Board will come to your aid. F.

THIS AND THAT.

—We spent more than a week with Rev. R. F. Shultz, at Fairfield, Ohio. We assisted him in a series of meetings in the Fairfield congregation. The meetings were interesting, and seemed to be much enjoyed by the good congregations present each evening. While there, the officers made an effort to gather in some of the apportionments, and the result was a hundred dollars, which was paid over for the use of the Board.

—We passed part of a week very pleasantly in the pleasant home of Brother Wolfinger, of Thornville, Ohio. We went there to gather some funds for the special "Extension Fund," of Lancaster Classis, Synod of Ohio. Times are a little hard; but the good people of Thornville are always ready to respond to any good cause, and their pastor is just as ready to encourage them to give liberally to all the calls of the Church. We had a delightful time with Brother Wolfinger and his family, while at the same time we received quite a nice sum toward the Extension Fund.

—We made a visit lately to Somerset, Ohio, the quaint old town upon the hill—the home of the gallant Sheridan. We went there to visit Pastor Fisher and to arrange for some help for the Lancaster Classis Extension Fund. Brother Fisher has an active people who are always willing to do their part toward any good cause. But the charge is in a hilly district of country, and it was not deemed necessary to make a canvass of the charge for the amount we desired them to give. The Consistory was willing to say that by April 1st, we shall have what we asked of them. That is business, and we wished that we might find many other charges that would remember the mission cause so promptly and so liberally.

—While at Columbus, Ohio, we spent a day in the North Union congregation. Years ago this congregation was six miles out from Columbus. To-day it is only a little over a mile from North Columbus. The city has been growing up rapidly along the banks of the Olintangy River, until it has almost taken in this congregation. Here Father Kinny is the ruling spirit, and right well does he stand by the work. We went among the members to gather some funds for Church Extension, and received, in a short time, $25.00 for the good work. Brother Kinny took us in good style in his surrey, and we enjoyed the day, in company, also, with Pastor Seeman.

—The Board make an earnest appeal to the Church to remember its needs. There are nearly one hundred men under the Board who are more or less dependent upon it for their living, since they have been sent into the

mission fields to labor for the extension of the Church and the salvation of souls, with the express understanding that they are to be supported by the Church at large. Can the Church afford to neglect these men? Can she afford to do any less in the way of furnishing money than she promised? Certainly not, and we therefore urge upon the pastors, Sunday-schools, and missionary societies, to send in at once all available funds so as to enable the Board to meet all its obligations. Certainly the Church can do nothing less.

—There are said to be 225,921 children in the State of Ohio who are old enough, but attend no Sunday-school. This would seem almost impossible in an age when such great efforts are put forth to gather the children into the Sunday-schools. Here, then, is room for some genuine missionary work. This part of the missionary work is too much neglected. The Church fails to grow because the children are neglected, and do not come into the Church at the proper age. Here is work for the "Sunday-school Secretary," to devise ways and means by which our Sunday-school work may be made more efficient. It needs it very much. There are said to be (and it comes from good authority), five hundred Italians in Columbus, Ohio, outside of the Catholic Church, who do not understand the English language, and have no church to go to where they can hear the Gospel. A brother in the Columbus mission, himself an Italian, asked us a short time ago, whether there was not a minister in the Reformed Church who could preach in Italian, who could be gotten to minister to these people. We knew of none. It is astonishing how much foreign mission work might be and should be done right here in the home land.

—At the last meeting of the Executive Committee there came up appeals from at least a half dozen points, that could not be heeded for lack of funds. It is a sad thing that these "Macedonian" cries cannot be heard; but as matters now stand, the Board will have to move very carefully so as not to become involved in too heavy a debt. May we not hope that the Church will arise in her might and put the Board on such a basis that these calls may be answered in the near future? The wealth is in the Church, and, as this is a sacred obligation, let it be promptly met. F.

NOTES BY THE WAY.

—The congregation in Concord, N. C., bought ground beside the church and built a parsonage, paying the whole cost. They became self-supporting January 1st, 1894; but, alas, they have no pastor. Who will go to serve these good people?

—A pleasant surprise came last month, a letter from Capt. C. A. H. McCauley, of Portland, Oregon, stating that his four sisters and himself would establish the Rev. Dr. Charles F. and Maria Hoke McCauley Church-building Fund. These unasked offerings are so encouraging!

—The ladies of St. John's Reformed Church, Lebanon, Pa., prepared a very nice box for missionary J. G. Biegert, of Seattle, Wash., containing a black suit for him, with underwear, and much for the family. "We sent everything they said they needed, and a great many things besides," says one of the ladies; and then she adds: "I would like to be there when they open the box."

—Miss Jessie Royer, of Trappe, Pa., well recommended as an elocutionist,

has special and very fair rates for missionary societies that wish to raise money by means of an entertaining literary program; and you may do well to correspond with her.

—Rev. Henry Tesnow, of Calvary Mission, Philadelphia, Pa., has organized a class of catechumens, numbering about thirty. The additions at the January communion were seven, and the services were largely attended.

—We regret to note the death of Rev. S. S. Meyer, our missionary at Duncannon and Marysville, Pa., a few years ago. He entered the Presbyterian Church in 1889, and was a missionary on the Pacific Coast up to the time of his death in October last.

—A Presbyterian gentleman heard a sermon on educational work in his church, and sent his check for $5,000 to save a college at Los Angeles, Cal., with the request that his name be not published. How many lessons do you see in this item?

—The thoughtful people of our church will greatly sympathize with our missionary among the Winnebago Indians in Wisconsin, Rev. Jacob Stucki, in the death of his wife, who died in December last after a lingering illness. The Indians wept like children, realizing that they had lost a friend. God pity the lonely ones in that broken home!

—The Reformed Church in America proposes to build a memorial "Columbian" Church in some large place not yet selected; and the Women's Executive Committee of the Board of Home Missions is furnishing the money.

—The Protestant Churches of the United States are building about 5,000 churches a year, nearly fourteen for each day, at a yearly cost of perhaps $40,000,000.

—During 1892 the Church Erection Board of the Presbyterian Church gave aid in building one hundred and fifty-four churches.

—Our Dutch Reformed brethren are wealthy and big-hearted, and yet their home missionary work is in debt from $10,000 to $17,000; and their church-building demands are away ahead of their income. W.

A sign of the reviving activity of the Buddhist religion is seen in the work of the Buddha Gaya Maha Bodhi Society, the objects of which are the establishment of a Buddhist monastery and a Buddhist college, the publication of Buddhist literature in Indian vernacular and the support of Buddhist missionaries at Buddha Gaya, or Bud Gya, in Behar, India, the spot where Gautama, sitting under the great banyan tree, B. C. 588, is said to have received his call.—*Selected.*

—A young Greek in a mission Sunday-school in Washington, D. C., the son of a priest in Sparta, was visited at his place of business by his teacher, who inquired kindly after his welfare. The young man was surprised, and said: "You come out in hot day to teach me; I think you care some for me. But here you come way down in dirty street to find me, now I know you care for me." Tears were in his eyes as he continued: "I do no more business to-night—I go home; I write my father letter—I say, now I know my teacher care for me. I say to my father he shall go in church and make prayer for you."—*World Wide Missions.*

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts of the treasury for the month of January were $2489.26. This, although a considerable advance upon the two preceding months, was not enough to prevent the throwing of additional paper into bank to meet the quarterly payment. This remittance was for the last quarter of the fiscal year. For the next year we hope for a decided advance in receipt on the basis of the plan adopted by General Synod, and a consequent enlargement and expansion of our work.

—Rev. Dr. Moore writes us that in a recent conversation with a prominent missionary of another church, now laboring in Japan, the remark was made to him that our work at Sendai was the most prosperous one in the Empire. We seem to be less affected by the prevailing political and anti-foreign feeling, as also by a growing prejudice against female education. The notion is coming to prevail that education has the effect to impair the Japanese idea of womanhood, and give it a western cast of manners and etiquette. Many are taking their daughters out of the Mission Schools. In the case of some of the prominent schools the loss of scholars has reached one-half. Our school continues to grow, and has now the largest number it ever had. Hence the necessity of our sending out another lady teacher is growing more urgent.

—It is with a thankful heart that we are enabled to announce that our missionaries are all well again and hard at work. Rev. D. B. Schneder resumed his work the beginning of January, doing about half his former service, with the expectation of enlarging his labors as returning strength will permit. We were glad to receive his photograph, taken since his illness. He is looking surprisingly well after such a terrible prostration.

—It must be a great gratification to the patrons of our theological students in Sendai to notice the literary work which is being accomplished by some of them. Rev. Hoy announced that he had secured the services of some of them as contributors to the *Japan Evangelist.* And sure enough here we have their work in the first and second number of that publication. In the first number there is a very interesting account of "The First Protestant Believer in Japan." This account was compiled by Mr. Jiro Maeda, who is the beneficiary of the young men of the First Reformed Church, Philadelphia. In the second number "The Influence of Pantheism" was translated from the Japanese by Mr. Teisaburo Demura, the beneficiary of St. John's Reformed Sunday-school, of Catawissa, Pa. Also, "Christianity of Early Japan," translated by Mr. Chonosuki Nakamura, who has for his patron the Missionary Society of Lewisburg, Pa. From these articles it will be seen that these young men give promise of ability and usefulness, when having completed their studies they will go forth as Evangelists to preach the everlasting Gospel. If these patrons will subscribe for the *Japan Evangelist*, a most useful and instructive magazine, they will, no doubt, be permitted to see the work of their wards. This is no less true of other patrons, as no doubt other beneficiaries will appear from time to time.

—On another page we have copied from the *Japan Evangelist*, an article headed, "My Experience in Visiting the Sendai Hospital," by Yoshida Mirao. This is Mrs. Hoy's Bible woman. She was a scholar in our Girls' School. The account she gave is deeply interesting, and exhibits the kind of work performed by these most useful workers in our mission. There are now three of our former scholars who are engaged in this service, and no doubt the number will be increased as from year to year graduates pass out of our school. This Bible woman is supported by the Womans' Missionary Society of the Reformed Church, at Alexandria, Pa.

—We desire again to commend Rev. Hoy's "Japan Evangelist," and bespeak for it the support of our ministers and members. We fear from what we learn that it is not receiving the support of which it is well worthy. Those who have no heart in foreign missions, we do not suppose will appreciate it; but those whose hearts are warm, in this regard, will find much to instruct and interest them. We will be very glad to receive subscriptions for it, and we are prepared to furnish, to a limited number, the numbers which have been published. It would be more than a shame to allow that earnest and self-denying brother to sustain a pecuniary loss in publishing the instructive journal.

—By the time this number of the MISSIONARY GUARDIAN reaches its readers, the self-denial week will have been past. With what results remains, at the present, to be seen. We are glad to know that a number of our pastors and congregations will prolong the effort during the entire lenten season. With the purpose of this effort clearly in mind, to wit: the release of the Foreign Board from its retaining difficulties, one can hardly appreciate the indifference which marks the course of some. But this indifference withal, we know that many earnest pastors are inviting their people to join in this pious service, and we look for encouraging results. We have already distributed over 12,000 Foreign Missionary Envelopes. Shall the Board's indebtedness remain to oppress it after Easter?

—It is with a great deal of satisfaction that we learn that the Christian Endeavor movement for the sending of another missionary to Japan, has attained such proportions as to enable its promoters to say that its ultimate success is assured. When this point is reached the principal perplexity which will confront the Board will be, which one, out of twelve or fifteen who have signified their willingness to go, shall be chosen. The students' volunteer movement has powerfully affected our Theological Seminaries, and a goodly number are saying, "Here am I, send me." We can only wish that among them there were those who had added to their other qualifications, a *medical education.* Experience has demonstrated that no less in Japan than in other fields the medical missionary is armed with an unusual power for good. This is equally true of both sexes. The heathen invalid, experiencing relief through the charitable skill of a Christian physician, is open to a favorable approach as a physician of the soul, such as no other avenue presents. We profoundly wish we had such a member in our mission. We would earnestly suggest to those looking forward to a foreign field, whether men or women, the wisdom of acquiring a suitable medical education, as a qualification which would go far to secure them an early appointment.

—We are still unable to name beneficiaries for several patrons who have

applied some months ago. No doubt the illness of Rev. Schneder, and the consequent increase of the labors and cares of the remaining brethren, has served to postpone this particular interest. Rev. Schneder has resumed his place as secretary of the Mission, and we expect him to inform us as to the students who have been passing their probation. We again bespeak the patience of the waiting patrons, assuring them that they will hear from us as soon as it is in our power to name a beneficiary for them. The trouble has been that applications came in more numerously than the order adopted by the mission could furnish the students. Only after a young man has assured the mission of the genuineness of his religious experience, the purity of his motives, and his mental capacity, are they admitted to the roll of beneficiaries to home patrons. This takes time. To disregard these precautions, is to take the venture of assigning an unworthy person. Experience has taught the necessity of this vigorous care.

—The regular annual meeting of the Board will convene in Greensburg, Pa., March 13, 1894. At this meeting the annual appropriation will be made. The estimate made by the Mission is already in hand. The growing evangelistic work, asks for a moderate increase. This, the Board will be glad to grant, if the state of our finances will possibly allow it. Here appears one of the features of our growing work. When we educate young men for the gospel ministry shall we, upon the completion of their course, employ them in that service, or shall we cut them adrift? The amount necessary to support them is very small, about $125 to $150 a year for a single man; if married, about $100 more. So if three or four young men graduate, it will require from $500 to $600 additional to support them, until, establishing congregations, a portion of their salary, and at length all of it, will be paid by them.

—Another very important item of business will command the attention of the Board at its approaching meeting. That is, the appointment of another lady teacher for the Girls' School. We look to Providence for guidance in this important interest, and trust that one may be given to us. The vigorous prosecution of this school calls, at this time, for two instead of one additional lady. But our financial condition forbids. Two American ladies would be sufficient for it, were they both thoroughly versed in the language. But with the necessity of hard study on their part, of the language, there ought to be three.

GLEANINGS.

—The boys in a mission school in Peking received their board—two meals a day and and two small cakes at noon. They subscribed their noon-day cakes, some for one week, others for three weeks, that they might have money for the missionary offering.

—One whose gifts dwindled as her fortune grew, was thus rebuked by a friend. When you had a penny pocket-book you had a guinea heart; but with the guinea pocket-book you have only a penny heart.

—The Presbyterian Endeavor Society in Orilla, Ont., supports a native missionary in India.

—The Societies in the Christian Endeavor Missionary League of the Reformed Church in America have pleged an average of $35 a year each to missions.

—The Christian Endeavor Society in Union, S. C., puts one of the elders as *ex officio* member on each committee, thus bringing the Society under the direct supervision of the session.

—*Medical Missionaries* of both sexes are urgently required in India. We hold up before medical students and young doctors the splendid opportunity here offered of reaching the souls of men through their bodies.

—*The Church at Home and Abroad.*

—That plea, "There are heathen enough at home; let us convert them before we go to China," sounds more cheap and shameful every year. It makes the imperfection of our Christianity at home an excuse for not doing our work abroad. It is a plea for exemption and indulgence on the ground of our own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even those who make such a plea must feel how unheroic it is.—PHILLIPS BROOKS.

—Ministers should be students of missions, authorities on missions, and leaders in missions.—DR. A. T. PIERSON.

—Said a Chinese woman at Shanghai to the missionary: "I worship God, but I take a few sticks of incense when I pray; it seems too mean to go before Him with just nothing."

—Fifty-six of the one hundred medical missionaries in China are women.

—Through the instrumentality of medical missions, the Gospel is being carried into the Imperial Palace in Peking.

—The Japanese sense of music, as the people of the West apprehend it, is almost entirely unawakened. They have, as a race, no conception of what it means, nor do they particularly care to have any conception.—*Japan Mail.*

—A missionary tells of the devotion of a certain Japanese pastor whom she calls "one of the noblest men I ever met." "Not long ago the head man of a large government school here asked him to give up his church, where he received 20 odd yen a month, and accept a position in the school at 100 yen a month. He replied without a moment's hesitation. 'I am here to teach Christianity.' The man went off and wrote him a letter, to say that if he would teach for them two hours a day, they would pay him 60 yen a month, and he could still retain his church. The single-hearted pastor replied, 'I have given my whole time to the work of teaching Christianity,' and that was the end of it. He has a wife, four children and his sister to support.

—In Rome there are 30 cardinals, 35 bishops, 1,369 priests, 2,832 monks, and 2,215 nuns. Ah, what a congestion of clerical gifts and graces! And this when such vast spaces elsewhere are so destitute. Such plethora of piety on the Tiber is neither wise nor right.—*The Missionary Review.*

—Japan, intoxicated with the modern spirit, requires above all things the stamina to withstand the shock of too sudden an upheaval of ancient ideas. China, stupefied with the pride of the past, needs the very impulse to which its neighbor too incontinently yields. Japan is eager to bury the past; China worships its embalmed and still life-like corpse.—*George N. Curzon, in the National Review.*

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to REBECCA HAMILTON SCHIVELY,
252 S. Main Street, Chambersburg, Pa.

FROM THE SOCIETIES.

PLAN OF WORK FOR W. M. S. G. S., 1893—1894.

ARTICLE 3.—A plan by which the women in Synods having no women's organizations shall be reached, so that they, too, shall have the joy and privilege of contributing to our work, has earnestly engaged the consideration of the Committee; and the Committee proposes finding in each Classis some one woman who, in the use of the envelope system, will act as a centre; from whom the women in each congregation in her Classis may secure envelopes, and to whom the envelopes shall be returned, to be by her forwarded *unopened* to the Treasurer W. M. S. G. S.

S. E. P. MOSSER,
REBECCA H. SCHIVELY,
MRS. H. M. HERMAN,
S. J. HOUTZ,
MRS. P. KEIL,
} *Committee to Formulate Plan of Work.*

In explanation of this Article, the Committee wish to say that they will have explanatory envelopes printed, a package of which will be sent to some one woman selected in each Classis having no woman's missionary society. This lady will divide her package into as many smaller packages as there are congregations in her Classis. *One lady in each congregation* will take charge of these packages, and see that one envelope is put into the hands of each woman in her congregation. Each woman who receives an envelope *will write on it her own name and address, and the amount of her contribution,* put her contribution of 25 or 50 cents or $1.00 into it, *seal it,* and hand it back to the lady who gave her the envelope. The congregational distributor will send all envelopes *unopened* (according to directions she will receive) to her classical distributor, who will again send all packages of envelopes unopened directly to the Treasurer W. M. S. G. S., who will make proper acknowledgment of the same.

This plan of receiving contributions is not intended to interfere with any other benevolent work of the congregations, nor to take the place of any, but to be entirely aside from all others and additional to them. The sum contributed is to be regarded as a contribution for the year ending June, 1894, to be applied to the objects for which the W. M. S. G. S. stands pledged, namely, the support of Miss Hollowell and the securing of $4,000 for the use of the Board of Home Missions. The Committee believes that the women of the Church in general need only be shown a way in which they may make their giving felt, to walk therein.

Any inquiries or requests for explanations may be addressed to
MRS. S. E. P. MOSSER,
611 Washington St., Reading, Pa.

EXECUTIVE COMMITTEE, W. M. S., OF SCHUYLKILL CLASSIS.

THE midwinter meeting of the Executive Committee of the W. M. S., of Schuylkill Classis, was this year held in Trinity Church, Tamaqua, Pa. On the evening of Friday, January 19, a meeting of the Children's Mission Band was held in the church, at which the Committee was invited to be present. The programme rendered consisted of various exercises by the young people, and musical numbers by the choir and the mandolin club. An address of welcome to the visitors was made by Miss Gertrude E. Fisher, and responded to by Miss Jeannette Althouse, of Reading. Miss Dohner, of Schuylkill Haven, read a short essay on the topic, "Are Missions Essential?" and Mrs. S. E. P. Mosser briefly related the origin of women's missionary societies.

On the morning of the 20th, the Committee met for the transaction of business, at the church. The President, Mrs. Mosser, conducted the devotions with which the meeting opened. Roll-call found many more than usual absent on account of illness. Still, the business was satisfactorily disposed of, and the reports presented were encouraging. The Committee was led to hope that by the time of the annual meeting, all pledges will be redeemed.

The session closed with prayer, led by Elder Shepp, the Doxology, and the Benediction, pronounced by the pastor, Rev. John J. Fisher.

Woman's Missionary Society of Mt. Olivet and Paradise Congregations, North Lima, O.

WE are gratified to say, that the work of missions in our society is continuing with as much interest as one can reasonably expect, taking into consideration its small number of members. We are aware that not so much has been accomplished as we could have wished; yet there is no reason for any discouragement. It may be said that we have moved along slowly; but is that not far better than not at all? It is said that a church without a missionary spirit is dead. It has been the main object of our society, during our first year's work, to wake up such a spirit in the hearts of our people, and we feel assured that some good results have been attained.

We have more than doubled the number of members, which is encouraging. We have collected what seems to us but a small amount of money; but we feel that God has blessed our efforts, and will continue to do so if we remain faithful. In summing up our year's work, we can truthfully say, that we are glad we organized a Woman's Missionary Society.

The Society held its first anniversary Sunday evening, December 31st. Although the roads were in bad condition, a good audience was present. Mr. S. S. Snyder, of Heidelberg Theological Seminary, gave an interesting address on Foreign Missions. Mrs. M. G.

Secretary's Report of First Year's Work.

The Reformed Church in the United States was formerly regarded as very conservative on the mission question; but it has awakened, and is now an important factor in both home and foreign missionary work. Its congregational missionary societies, large and small, are scattered throughout the United States. I cannot report the number of societies and their membership in our

church; but the last statistics give $236,321 contributed for benevolent purposes, a gain of over $160,000 since 1870.

The entire membership of the Reformed Church in the United States is 212,-830. Then the amount contributed for benevolence averages per member a little over 90 cts. a year. This would be 7½ cents a month, or less than 2 cents a week. This is the average amount per member. Many give much more than this; many give less, or nothing at all. If all the members would contribute, the average amount per member would be higher in a short time.

These benevolent contributions, of course, include missions, home and foreign. This branch of the work is of much importance. For the systematic collections and disbursement of funds, as well as for the educational benefits to be gained, missionary societies were organized in the congregations of the various churches.

This is the first anniversary of our missionary society, being organized December 24, 1892 At the first regular meeting the society adopted a Constitution, and elected the following officers to serve one year: Pres., Mrs. Martin Grove; V. P., Mrs. S. Beard; Sec'y., Miss Nellie Hahn; Treas., Miss Sade Mentzer; and Mrs. Annie Hahn was at a subsequent meeting elected Cor. Sec'y. The charter members of the society are: Mrs. Beard, Miss Sade Mentzer, Mrs. Martin Grove, Lucy Flickinger, and Miss Nellie Hahn. These five have tripled their number in one year, the membership now being fourteen. Not yet strong in numbers, but we hope, at least, to be strong in works.

The first year's work of the society was to be *especially* educational. Each member was expected to inform herself on the subject of missions, and a program was prepared by the Executive Committee at each meeting for the ensuing meeting, assigning recitations, readings, essays, addresses, etc., to different members. This with some variations, as, for instance, a meeting devoted to one subject, as Japan, China, or India, on which each member was expected to narrate or read some item of interest on the customs, religions and need of missionaries of the respective countries.

Nearly every member is a subscriber to the *Missionary Guardian*, a monthly magazine of the Reformed Church, devoted entirely to missionary work. In these ways the members are informing themselves and being informed, and in proportion to the knowledge gained the interest increases, and in proportion to the increase of interest, the purse strings grow looser, and, lo and behold, we have *our* share in the spread of God's word. Our society was fortunate in having Rev. Dr. Fouse, one of the editors of the *Missionary Guardian*, make the address of the evening at its first special public meeting. The members who were present, as well as others, made a great missionary educational stride that evening, as he is highly informed on the subject of missions, being actively engaged in the work of home missions.

All our meetings are opened to any who may wish to attend. But three special public meetings were held. Two in this (Mt. Olivet) church, and one at the Paradise church. We have held a regular meeting every month during the past year besides these three. Very interesting meetings some of them were, and in regard to the knowledge gained, each individual can answer for herself. You understand we are being educated to *give*, and being brought to a realization of the great need for missionaries and money. A glance at the chart will

show what the Christian world has yet to do, for you know that we are to go into all the world and preach the gospel.

We come now to the finances of the society. This, of course, is a very important part of a missionary society; but you will understand from the foregoing what was the prime object of our first year's work. Although no special efforts have been made aside from the regular collections and two special collections, yet we have gathered a goodly sum during the past year. We have given to home missions $10.00, paid $1.00 to the Synodical Society, purchased literature for circulation, paid several other items of expense, and have now about $10.00 in the treasury. This is our report for first year's work.

Respectfully submitted, N. V. HAHN, Rec. Sec.

THE "WILLING WORKERS'" EXPERIENCE MEETING.

THE "Willing Workers," a band of young maidens of Zion Reformed Church, Chambersburg, Pa., held an "experience meeting" of a rather novel kind on the evening of January 18th, at the home of their leader, Mrs. C. W. Cremer. Three weeks previous they had agreed to earn at least fifty cents each for mission purposes, and at an appointed time to meet and relate their experience in so doing. Friends of the girls might enter with them into the little scheme, if so disposed, and cards were issued to secure promises of such co-operation, with some success. The Band is composed of earnest girls, who have for some years been faithful workers in the good cause; so we may be assured that the emulation which arose, especially among the younger members, as to who should raise the most money, was not altogether due to the offering of prizes. Of these there were three, two for those who should earn the two largest sums, and one for the girl who should give the best account of her experience. The prizes were graceful little paper baskets, ornamented with paper flowers.

The meeting was a bright and pleasant one. Several of the young "Workers" have considerable musical talent, and enlivened the evening with pretty duets and solos, vocal and instrumental. There were also refreshments and fancy articles sold. But the principal interest, of course, attached to the accounts of the various industries practiced to raise the sums reported. Some of the "experiences" were written in naive and pleasant style; others were given orally. The older ladies who had taken cards were generally quite reticent, though it was thought that they might have added some piquant pages to the record. In one case, particularly, we have a shrewd suspicion that the milking of a cow that did not stand in her own stable was among the varied devices of the womanly financier. The leader had manufactured brownies, which turned amazingly life-like somersaults. Of the two girls whose contributions were the largest, one had sold taffy and Maryland biscuit; the other had laid the foundation of her greatness by having "100's" on her school reports at the rate of five cents each, and continued her upward career by good works in taffy and ice-cream. Others had made toys, paper flowers, iron-holders, and various delicacies, or had cleaned rooms, gone errands, waited on table; and one—well, it took a preacher, a lawyer, and an editor to judge whose experience merited the third prize; but after due deliberation, they awarded it to one

summed up in five words, "Washed dishes and blacked shoes!" because, they said, "of the 'cuteness' of the report, and the nature of the services rendered."

The reported sums amounted to over $41.00; the sales of the evening to about $14 00 more. The "Willing Workers" will raise this year nearly, if not quite, $100.00; they must have averaged at least $60 annually during the five years since their organization under the leadership of Mrs. W. L. Heyser. How blessed it will be for all our young people, how happy for the Church, if they grow to manhood and womanhood, trained to be diligent and unselfish laborers in the cause of Christ and of humanity! R. H. S.

—We should be thankful to any one having experience, who would tell us of some plans to interest and occupy boys in mission bands; and also, say whether they have been found to work better by themselves or in mixed bands.

TRUE ZEAL.

The true missionary leaven is beginning to show itself; this time, in the spirit of a poor woman, who requests that her name be not published. She came to the pastor one day and handed him two dollars for Foreign Missions. She said she tried to raise some turkeys, with the view of appropriating all the profit to missions. Although the turkey-raising was a failure, nevertheless, she succeeded in saving two dollars for Foreign Missions, and she also paid her apportionment promptly. How many could give the same amount, and even much more, to this glorious work!—*The Endeavorer*, N. Lima, Ohio.

WOMAN'S MISSION—"GO TELL!"

(From a paper by Mrs. Dr. James F. Kennedy, of the Woman's Board of Missions, Presbyterian. It will be understood that the facts and figures given in this interesting extract relate to Presbyterian missions).

AS we review the work of special interest to us as women, I think each woman's heart should respond with a glad beat of thankfulness—glad, because accounted worthy of enrollment in this advancing division of the army of the Lord; glad that, though for ages bearing the reproach of having been first in the temptation, their chance has come at last to aid in the redemption from the curse; glad, because sure of the reward promised to those who are called and chosen and faithful.

Enlarged contributions mark each passing year. More than one-half of the active laborers in the field are women; the exact figures being 214 ministers; male lay missionaries, 42; total, 256; women, 367. These last are found on every field, dismayed by no danger, deterred by no hardship, braving the rigors of northern winters, or the baleful heat of torrid summers, with experience ofttimes resembling Paul's—"In perils of robbers, in perils by the heathen." They have gone into homes and been welcomed there where the feet of Christians had never before been allowed to enter. Their voices have told the sweet story of redeeming love to those whose hearts had been softened by the healing touch of their medical skill. Others have taught in every department of education, mastering the dialects of foreign tongues, even to

the point of undertaking the difficult task of translation. Lives more noble, more useful, more to the honor and glory of the Master, are not to be found in this age, or in any age preceding. To know them in detail, to estimate the good they have accomplished, requires our careful perusal of the missionary magazines month by month. There we see clear and well-defined the Master's stamp of approval on their many acts of self-denying labor. They are crowding to the front in rapidly increasing numbers. What, think you, is the significance of the fact, that of the 56 new missionaries sent to the field last year, 16 were wives of missionaries, and 21 single women? Surely, the "Go Tell" of the risen Saviour is bearing rich fruit in this, our day and generation.

Then we, too, we who abide by the stuff, are we to be counted out when the day of award comes, with its searching review of the deeds done in the body? Are we, whose opportunities are limited and whose talents are few, are *we* to miss the welcome "Well done, good and faithful servant?" Here comes in the comfort found in the words, "If there be first a willing mind," —additional comfort in the words, "It is accepted according to that a man hath, and not according to that he hath not." If sure of no neglected opportunity, of no unused talent, no treasure selfishly hoarded, no prayer withheld, then be of good courage; no reward will be missing; the abundant entrance will not be denied; we will be bidden to enter in, to share the glory of our Lord. Then, what our hands find to do, let us do it with our might; let no setting sun go down with any God-given task undone, no cry of the perishing at home or abroad fallen unheeded upon our ears.

"Heirs to the kingdom of Jesus, the Lord,
Go tell the world of His love;
Publish the blessings that flow from His Word,
Go tell the world of His love;
Love that has purchased redemption from sin,
Love that makes happy the spirit within,
Love that will help us our conquest to win,
Go tell the world of His love!"

A LENTEN THOUGHT.

WE clearly need careful re-statement for Christians of the responsibility of wealth. * * *

One of the most distinguished of living men I once heard say that luxury was like the strings with which Liliputians tied Gulliver; each thread was weak in itself so that any one could break it; but together they held him fast more tightly than strong cords. So with the little things of luxury; they grow upon people, the things we say we "cannot do without." In their accumulation they tie society down and make us the slaves of innumerable wants not really requisite for life, or health, or happiness.

We want to restate the obligation of Christian simplicity. We want to press upon Christians the conviction that wealth is not a justification of selfish luxury, but a solemn trust for the good of mankind. Beyond all question, whatever may be the function of the State in regard to wealth, it is the function of the Christian Church to emphasize the responsibility which it involves upon the consciences of its members more, very much more, than has been done in the past.—*Rev. Charles Gore.*

THE CHILDREN'S PAGE.

Solomon Ray.

A hard, close man was Solomon Ray:
Nothing of value he gave away;
He hoarded and saved,
He pinched and shaved;
And the more he had the more he craved.

The hard-earned shillings he tried to gain,
Brought him little but care and pain;
For little he spent,
And all he lent,
He made it bring him twenty per cent.

Such was the life of Solomon Ray;
The years went by and his hair grew gray;
His cheeks grew thin,
And his soul within,
Grew hard as the pound he worked to win.

But he died, one day, as all men must,
For life is fleeting and men but dust.
The heirs were gay,
And laid him away,
And that was the end of Solomon Ray.

They quarreled now who had little cared
For Solomon Ray while his life was spared;
His lands were sold;
And his hard-earned gold
All went to the lawyers, I am told.

Yet men will cheat, and pinch, and save,
Nor carry their treasures beyond the grave;
All their gold, some day,
Will melt away,
Like the selfish savings of Solomon Ray.

What a Penny can Do.

WILLIE'S penny made heaven rejoice. It would not have bought more than a stick or two of candy, or given much help to a starving family. What did he do with it? His sister was a missionary's wife in Africa; and the family were filling a box to send her. As one after another brought their gifts, Willie said, "I want to give my penny."

"What shall be bought with it?" was the next question. It was decided to buy a tract and write its history on the margin, and with a prayer for its success send it on its distant errand.

The box arrived on the mission ground, and among its valuable contents, Willie's gift was laid away unnoticed and for awhile forgotten. But God's watchful, all-seeing eye had not forgotten it. One day a native teacher was starting from the mission station to go to a school over the mountain. He knew the language well, and was a great help to the missionaries; but he was not a Christian. He had resisted everything the missionaries had done to make him one.

In looking over some papers, Willie's tract was discovered, with writing on the margin which said that prayer was offered in America that it might do good. It was handed to the native teacher. He read it on his journey, and what years of labor by the missionaries had not done, was now brought about by the penny tract. The man became a sincere Christian. Those who put the tract in his hand were overcome with joy; and there is joy in heaven over one sinner that repents. So you see how Willie's penny made heaven rejoice. — *Missionary News.*

— Several answers to Mrs. H.'s query in our January issue, as to the first parable on record, have been received, but not the true one. We do not publish it, hoping that some one may yet find it. Do not give it up! The word *parable* is applied to Balaam's discourse, Numbers xxiii.; but the one referred to in our question is not, like that, a speech, but a similitude, drawn from nature, as many of our Lord's parables are. Meanwhile, a Reformed elder has asked the Editor W. M. S., whether Abraham might not be called a missionary. She passes the query on to the readers of the MISSIONARY GUARDIAN, asking them to give their opinion.

THE GUARDIAN.
1850-1890.

REFORMED MISSIONARY HERALD.
1881-1890.

The Missionary Guardian.

VOL. IV. APRIL, 1894. No. 4.

—THE readers of the MISSIONARY GUARDIAN could do no better service in behalf of the cause of missions, home and foreign, to which it is devoted, than by speaking of it to others and have them become subscribers of it. Will not every one who reads this do a little missionary work in this way? The subscription price is *fifty cents* a year.

WHAT IS NEEDED.

THERE is perhaps not another Church in this land that has better opportunities for substantial growth than the Reformed Church. The Lutheran Church may be the single exception. She is less broken up into warring factions than any other. Her doctrines are of that broad and irenical character which commend her to all thinking people. She is thoroughly churchly in her forms of worship, and yet does not insist upon it that these must be after one unyielding pattern. She is thoroughly Evangelical in her church life, so that none can find fault along these lines. While in all these things she holds the vantage ground, she is not the child of yesterday and therefore unknown in history. Her birthday was in the stirring times of the sixteenth century, and as by fire she came forth from the persecutions of those days. A nobler and more honorable history none can claim. Then, too, her children are scattered from the "rivers unto the ends of the earth." Her followers are numbered by the millions—on the "Continent and in the distant islands of the sea." To this goodly land her children turn their eyes, and here they seek homes for their prosperity. From France, Hungary, Switzerland, Bohemia, Russia and from the Rhine countries of Germany, they came. These are our brethren—our kinsmen in the faith. To us they belong; to us they have a right to look for spiritual care and help. In the light of the opportunites before us as a church, there is a great work for us to do. To accomplish what manifestly belongs to us, we need more unity and concentration of effort. We need more centralization of power. The work of missions in its different departments needs to be unified. The scattering forces need to be conslidated. There has been a movement at work tending toward the consolidation of the different elements, and just to the extent that this movement has gone forward has there been an increase of missionary activity. But may we not look for much greater things in the near future? Is the time not at hand when the English and German Boards might all be united under

one strong Central Board, and when the Church Extension work might be thoroughly unified? If these things could be brought about so that a broad survey of the entire field could be made by one Board, and such measures inaugurated as to cultivate the entire field in a measure at least, then there could be a work accomplished, the like of which the Church has never yet experienced. What shall hinder us from inaugurating such a grand work? Just now we are earnestly interested to help forward the foreign work. This will be best helped by greatly increasing the home work. This the Church must do in order to keep pace in the great missionary work now going forward throughout the world. F.

TAKE NOTICE.

LAST month we called attention to the deficiency in our Mission Treasury. We now write on March 8th, and on the morning of this day we received a letter from Treasurer Reber, in which he states that he made a time loan of $2,600 with which to pay the missionaries for the last quarter of 1893. The debt of the Board on this date, then, is just $2,600. On April 1st about $8,000 additional will be required to pay the missionaries for the first quarter of 1894. Before this appears in print much of this deficiency will have been met, no doubt; but the Church should take notice of the condition of affairs. During the summer months the collections are usually meager, and if we enter upon the summer season with any considerable debt hanging over the Board, the results will be disastrous.

The question arises here, whether we are not a little one-sided in our way of giving. The contributions have been more liberal than usual in some directions, while the home mission cause has been sadly neglected. Some seem to think that because the home mission money comes through the apportionments there is no need of paying any attention to it. But the trouble is that the apportionments are not paid, while much of the money raised by the Women's Missionary Societies is given to foreign missions, so that the home mission work is left to get along as best it can. This should not be. The Church voted the Board the sum of $40,000 for the coming year. The Board has appropriated a sum not exceeding $32,000, or at least very little beyond that sum, thus giving a margin of $8,000. But it appears now as if the delinquencies would exceed even that large sum. Why is this? Is the Church losing interest in the home work? If so, why do the subordinate Boards insist upon it that so many missions be enrolled? Brethren, there is no need of this debt. The Church can wipe it out in short order if she will but set about doing it. Shall it be done? F.

THE GOSPEL AND THE MASSES.

IF we are to give ear to the assertions of the statistician, we must believe that the Church is not keeping pace, in gospel work, with the increase of population in the United States. We are aware that good authority makes just the opposite assertion. In the midst of such a diversity of authorities, it is somewhat difficult to ascertain the exact truth. It is hardly possible to measure the influence of the gospel upon the masses, as it is much wider than the world

is willing to admit. There are those who are continually finding fault with the work of the Church, and underrating her influence, and yet these same persons give evidence that they are not a little exercised with regard to the power that the Church exerts over the masses. The devil underrates the work of the Church, on the one hand, but, on the other, is continually on the alert to neutralize the great influence which the Church exerts for the bettering of man's condition in the world. Taking the whole world into consideration, we must admit that the gospel has not been carried to the ends of the earth, as the Lord's people prayed it might be. The cause of this slow progress is likely to be found in the lack of activity in carrying forward the work, which would, in a measure, have been an answer to their prayers. The same is true, to a certain extent, in our day, though in a less marked degree. Men pray that the gospel may be proclaimed to all the nations of the earth; but they do little to make an answer to their prayer possible. Such praying cannot avail anything. Indeed, it is a contradiction. There are those who, when in attendance upon the missionary meetings, pray most vociferously for the spread of the gospel throughout the world, and that in the home-land its benign influence may be felt and acknowledged among the masses of the people. That is right, and has about it the ring of an unselfish feeling; but, alas! how often does it happen that these same people do next to nothing in the way of answering their own prayer, while they have an abundance with which to answer it? Such prayers, we verily believe, are merely vain babblings before the Lord. Is it not time that God's people become a little more honest in their prayers? God cannot be deceived, and will not be mocked. The heathen world, of course, knows nothing of these contradictions among Christians; but in the lands where the Church has her home, and the gospel is preached to all, those outside of the Church very quickly notice them. For instance, what a wide gap there is between the seemingly earnest prayers that are offered by Christians for a deeper work of grace—a more thorough diffusion of the gospel in the home-land, and the efforts these same Christians put forth to accomplish this end! Of course, any such lack is no excuse for the ungodly, and yet these very things become a stone of stumbling before them. And this strikes at the missionary work of the Church. How earnestly we pray that the power of the gospel may preserve unto us and our posterity our free institutions; that the masses may be so pervaded by the spirit of the Master that we may continue to be a free and happy people; but how meager our efforts to spread the gospel of peace, by which only these things can be! Our cities are growing at an astounding rate. Thousands upon thousands are flocking into them annually. Right or wrong, such is the case. What is the record in the case of these cities as regards the influence that the gospel has upon the masses within their walls? We are told that the most favorable among them have less than *two-thirds* under the influence of the churches, while in most of them less than *one-half* are reached in any positive way by the gospel. How much better, indeed, is the showing in the villages and rural districts? Not any, we are told. Where is the fault? We allow the reader to place it where it belongs. But we suggest that here is room for missionary work. Indeed, the times and the state of the Church demand more earnest missionary work, so that the masses may be apprehended by the gospel and brought into saving relation with Jesus Christ. F.

HOW TO GET MONEY.

I BELIEVE that many of our boys and girls would try to get money for missions and other church work if they knew how; and there are very many ways within their reach; but no one has ever told them.

For several years I have been noting how this one and that one has raised money, and I want now to tell you some of these methods. Some of these ways you cannot use, perhaps; but others may just suit your case. Make choice of some way and follow it very earnestly. Do something that you have not before done, and do it in the name of the Lord.

Some of these plans are only for boys, others are only for girls, and still others may be used by either.

Some young people in Illinois used their "talents" as follows:

"One girl sold horseradish; another did errands; a boy carried papers and sold vegetables. One little girl sold French candies (home-made) at Christmas time; another gave half her spending-money for the year. One little girl brought a thank-offering for recovery from a long illness. Some sold iron-holders and pop-corn. Some boys sold gooseberries, currants, beans, water-lilies."

A rich man's son earned his Easter offerings by catching mice at two cents each. He caught forty.

Fifty bags were given out at Sunday-school, one to a family, to be filled with rags. In three months they were brought together full and a dealer paid for them. The same plan may include carpet rags in balls.

A "missionary hen" is nothing new. One lady writes that all the eggs laid at her home on Sunday are called missionary eggs, their value being given to missions. A little girl paid a cent a week for the use of a hen and sold the eggs for missions.

Dress dolls and sell them. Make wash-cloths, tidies, foot-rugs and other such things.

Why should not boys sell milk, buttermilk and cheese?

A parlor concert, a lawn game with refreshments, and similar methods (social, literary, musical) are easily devised. For example, a "Scotch Social" is an entertainment made up of whatever is Scotch. A piano, violin and auto-harp will add much. Of course the recitations will be from Burns. Some one will sing "Comin' through the rye," or "Annie Laurie." "Tam O'Shanter" is nice on the piano. Close it with "Auld Lang Syne."

One boy invested his pennies in peas, which were planted and came up in such a fine crop that they were bought for fifteen cents. Cucumber seeds were then planted, and they all died except one hill, which flourished so finely that its crop yielded two dollars and five cents. One boy earned some money by catching a rabbit and selling it.

The Joy Bells of Philadelphia have been investing talents, and they have told us how they did it. We cannot tell the whole story, but will give you a few hints. A five-cent remnant of ribbon can be made into dainty little fringed sachet-bags. Three gladiola bulbs, with care, water and sunshine, can produce three beautiful stalks of flowers that readily sell for five cents a piece. Strips of paper and busy, patient fingers, can make tapers that are just the

thing for lighting the gas and saving matches. After the pennies have grown to dimes, it is easy to find plenty of ways of rolling them into dollars. Doilies, carving-clothes, dusting-bags, tray-covers and a thousand and one delightful things can be done. The ten pennies grew into five dollars, and that made a nice nest-egg for materials for a sale. Busy fingers worked faithfully, and from the pretty materials made prettier ready-made articles, until everybody was delighted to find tables full of tempting things, and when the sale was over the Joy Bells were joy bells indeed, for they found that they had one hundred and forty dollars.

Children's Work for Children gives a few selections, telling how the Sunbeams used their talents:

"With my talent, my sisters helped me to make and sell candy, and cleared fourteen cents. Then I thought I would buy a little chicken and fatten it for Thanksgiving; but as it was a rooster, its crowing disturbed a sick gentleman next door, and he bought it for thirty-five cents. Then I picked crab-apples for mamma and paid for the sugar, and she made me a glass of jelly which I sold at a profit of fifteen cents, making a total of sixty-five cents."

"Mrs. H. gave me five cents last summer to be used in making money for the Sunbeam Missionary Fund. Mamma sold me fifty white cards for five cents. She wrote on each one: 'Sunbeams' Magic Lantern Scenes, 3 30 P.M., Wednesday, December 3d, at —— —— street. Admission, five cents.' I sold all the tickets except two, and took in fifty cents at the door. So I have $2.90 to give the Sunbeams as my talent-money. Eighty-four slides were used."

"With my five cents I bought materials and candy and sold it for fifteen cents. Then I bought two tooth-brushes in New York, and sold them at a profit of sixteen cents. Then I bought materials for needle-work and worked three pieces, and sold them at a profit of fifty-five cents. Then helped Harriet and mamma to make 'Parker House Rolls,' and all together we sold thirty dozen and divided the profits between us. By this I cleared $1.21, making a total of $2.18."

One by making a skirt, some aprons, dusters, copying, picking berries, etc., etc., made $4.00.

Three sisters made $7.00 by a candy sale and "Art Gallery Exhibition."

One earned $5.00 for learning the "Shorter Catechism," and gave one-tenth of the sum, and with other money earned by making dusters, towels, iron-holders, etc., had $2.85.

Another says: "I made ten cents by selling old newspapers. Papa gave me twenty-five cents to have a tooth pulled. When in the country, my auntie promised me a penny for every egg I found. I looked a long time before finding any, as the hens were molting; but at last I found a whole nest full up in the hay-mow—*twenteen* of them. I was delighted, as they counted up. Auntie said they were *far* past their prime. In all, I have $1.30."

The *Missionary Outlook* says: One little girl bought a sheet of tissue-paper with her cent. She twisted this into lamp-lighters, which she sold for ten cents. With the ten cents she bought some wool, and crocheted a pair of bootees, which she sold for twenty-five cents. With the twenty-five cents she bought some cretonne, which made a laundry bag, which she sold for fifty cents. She invested this in more cretonne, and made ten more laundry bags,

which she sold for $1.00, and she gave the treasurer $1.01 as the receipts from her cent. Another little girl hemmed a towel for her mother, and earned four cents. She put this with her one cent and bought a paper of pins. She took bright scraps of silk and made six pocket-pincushions, which she sold for twenty-five cents. With this twenty-five cents she bought some sugar and made taffy, which she sold for fifty cents. She then bought two pounds of pulverized sugar and one and a half pounds of nuts and made cream candies, which she sold for $1.50, and returned $1.51 to the treasurer.

Another little girl bought a paper of darning cotton and darned her neighbors' stockings at so much a hole for small, and more for large. Then, with this money, she bought wool and knit mitts and lace.

The boys planted seeds, and sold flowers, and made tops out of old spools, kites, whittled out sailboats, ran messages, made dish-mops, first whittling a knob on a round stick, and making a heavy tassel of cord around this knob.

It seemed, when their friends knew that they wished to earn the money, they all helped them to devise ways and means by which to earn it. We all can do some one thing well. Can't we invest one cent in the work we can do best, that it may bring forth fruit, some thirty, some forty, and some a hundred fold?

The Young Christian Soldier gives the following:

WORK FOR BOYS.

Any small article of carpentry work, fret sawing and work made of twigs of Norway spruce, such as boats, guns, whistles, tops, dolls' furniture and other toys, picture-frames, easels, baskets, small work-boxes, etc.

Hammered brass work.

Netting, such as hammocks, tennis-nets, etc., and dolls' hammocks.

Scrap-books.

Woven work-holders, and fancy articles of braid and ribbon, straw or grass.

Brushes made of ravelled matting, horse-hair, rope, etc.

Rags cut and sewed for carpet weaving.

Native nuts, flower-seeds and garden produce gathered and sold.

Paper ornaments for Christmas-trees (such as candy baskets and lanterns), dissected maps and pictures.

Boys who have presses and do neat printing can make money by taking orders for such work, make games, etc.

Balls of odd worsted wound over pasteboard rings, cut and then tied.

WORK FOR GIRLS.

Patched spreads, quilts, sheets and pillow-cases for schools and hospitals.

Babies' and children's clothes, especially flannel skirts and wrappers.

Worsted afghans. These can be made of odds and ends of gay worsteds.

Gingham aprons, white aprons, children's hoods, caps, mittens, skirts, comforters, wristlets, or any other useful article, knitted or crocheted.

Sweeping-caps, dusters, duster-bags.

Brush-holders and tidies.

Embroidered doilies (bread and cake covers), pen-wipers, pin-balls, pin-cushions, needle-books and emeries. Work-bags and darning-bags. Children's play balls of all kinds. Holders of all kinds. Wash-cloths.

In a Reformed family the rule was that whoever soiled the table-cloth must pay one cent for each spot, and the missionary box was on the table every meal.

A little girl going home from school took a common car instead of a Pullman, and so saved $1.50 for missions. Another for some time walked instead of using the street-car, and by this sacrifice made her missionary dues.

And you might have a "jam" party. Let the boys pick the berries and let the girls make the jam. Or it may be a "jelly" festival. Back-ache and fun will go together with stained fingers; but you will sell all the sweets you make.

Once the girls made a rag carpet. They sewed the rags and then paid for the weaving by holding a basket social. Each girl filled a basket with refreshments for two, putting her name on a card. Her name was also put inside a ball of rags. Whoever chose that ball would get the basket with her name, and the two would have refreshments together.

There may be many other ways of earning and getting missionary money; but these are enough to do you a long time. At least it will be a long time before I tell you of others. W.

A GOOD MOVEMENT.

As we go among the churches we find that in many congregations they have the Junior Missionary Societies. Some of these have lately been changed into Junior Endeavor Societies. These societies are usually composed of quite small children—many of whom cannot read as yet. These are generally under the leadership of the pastor or some member of the congregation who has a talent for such work. In some instances these little people have their own officers, chosen from among those who are somewhat larger than the rest. It is surprising to find how aptly those little officers go about their business, and how soon they learn what is required of them. The services are generally of a simple character such as the children can comprehend. There is much in them that has reference to the missionary work of the Church. Although some of these societies are now Junior Endeavor Societies, yet the missionary character of their services has not been lost sight of. This is as it should be. Some of the leaders of these societies have written out a short catechism, if we may so term it, on the missionary work of the Church under all its phases and aspects, and this is taught the children, in the form of questions and answers, until they become perfectly familiar with it. We regard this as a good thing. These children, while young, really know more about the missionary work of the Church than many who have grown up to old age in the Church. What is still better, they will never forget these early instructions. We can bear testimony to this fact, that when we have found these Junior Societies, we found them fully as interesting as the Senior Societies, and really better attended. We would suggest to the leaders of these societies that questions and answers be written out and then taught the children. Some one

might do the Church a grand service by preparing a little catechism or question book for these Junior Societies. The facts are that both the Senior and Junior Societies are somewhat lacking in proper literature. Another good thing about these Junior Societies is that they teach the little children to make an offering unto the Lord for His cause. Men who have grown up without giving to benevolent purposes are generally illiberal. And is it any wonder that they are? The really liberal soul is that one which, while young, was taught to give. It becomes a habit to give, but it is a good habit. It creates an interest in the cause, on the part of the children, because they help to sustain it. We wish to say again before we close, that we regard this one of the latest movements in church work, as one of the most important and far-reaching. It is strong in its simplicity. Let us bid it God's speed wherever and whenever we can. F.

THE CONFERENCE ON FOREIGN MISSIONS AT NEW YORK.

BY SECRETARY JUDSON SMITH, D.D.

THE second American Conference on Foreign Missions was held in the Mission Rooms of the Methodist Episcopal Board in New York city, January 17, 1894. The first of these meetings was held a year ago in the Rooms of the Presbyterian Board in New York City, and report thereof was given in the *Missionary Herald* for March, 1893.

The design of the Conference is to bring together representatives of the Protestant Foreign Missionary Boards in the United States and Canada for the discussion of practical questions, for the mutual communication of information as to methods of missionary administration, and in general to enable each Board to avail itself, as far as possible, of the accumulated wisdom and experience of other Boards, and to promote good fellowship.

The meeting this year was well attended and of marked interest from beginning to end. The Committee of Arrangements appointed last year prepared a program including the discussion of the following topics: "How to Awaken and Maintain an Intelligent Missionary Spirit in the Home Churches;" "The Developments of Self-supporting Churches on the Foreign Field: (*a*) The Importance of this Measure; (*b*) The Best Means of Securing this End;" "The Means of Securing Missionary Candidates of the Highest Qualifications;" "The True Relation of Mission Boards to Colleges on Mission Ground;" "Practical Provisions for Missionaries; as to Outfits, Houses, Salaries, Furloughs, Support of Children." Those who opened these discussions were limited to twenty minutes, and the extempore discussion which followed was participated in freely in five-minute speeches by those who were present. The time was all too short for the satisfactory consideration of these topics, and it was felt by all that more time could wisely be devoted to such gatherings in the future. The Conference was presided over by Rev. F. F. Ellinwood, D.D., of the Presbyterian Board in New York, and by Rev. A. Sutherland, D.D. of the Methodist Board, of Toronto, Canada; and by Rev. S. J. Baldwin, D.D. of the Methodist Episcopal Board, New York, and Rev. Thomas Stacey, of the Free Will Baptist Board, Boston, were the Secretaries of the meeting. A Business Committee was appointed at the opening of the ses-

sions, who followed carefully the discussions, and at the close of the day made a report, giving a summary of the salient points that had been brought out, which was adopted by the Conference. The Committee also offered resolutions expressing the sense of the Conference upon important measures, which were adopted. It was agreed to hold another Conference next year, and a Committee of Arrangements was appointed to issue the call and prepare the program.

Among the matters of importance which were proposed at this Conference two may be specially noted. First, it was agreed that careful statistics shall be secured from all the missions under the care of these several Boards bearing upon the question of self-support in the foreign field, and showing the progress which has already been made in this direction. Such reports from so many fields, under the care of so many different Boards, will be of great interest in themselves and will suggest wise steps for advancing this important measure. Second, a committee was appointed to prepare an appeal, in the name of the Boards represented in the Conference, addressed to the general Christian public, setting forth the claims of foreign missions upon the intelligent interest and cordial support of every church and pastor and individual believer, presenting the wonderful record of success in missionary work during the century just closed, pointing out the world-wide opportunities in this work, and laying all upon the consciences and hearts of Christendom. This committe consists of Rev. F. F. Ellinwood, D.D., New York, chairman; Rev. J. O. Peck, D.D., New York, Rev. Judson Smith, D.D., Boston, Rev. S. W. Duncan, D.D., Boston, Rev. A. Sutherland, D.D., Toronto, and Rev. H. C. Morrison, Nashville, Tenn.

The advantages of such a gathering, where brethren from distant points, engaged in a common work, can come together upon a common platform, share their experiences, unite their prayers, and plan together for the furtherance of Christ's kingdom, are great and obvious. The success of the Conference was due not a little to the happy experience of the first occasion of this kind last year, the cordial welcome accorded the invitation to this Conference by all the Boards addressed, the courtesy of the Methodist Episcopal Board in New York in opening their handsome and commodious rooms to the uses of the Conference, and to the courtesy and wisdom of the presiding officers. It is probable that a session of two days, with a fuller program and at least one public session for popular addresses, would add to the attendance and to the value of such occasions.—*Missionary Herald.*

DR. KNOX ON JAPAN.

A very large audience was present at the Trumbull Avenue Presbyterian Church last evening, to listen to the veteran missionary to Japan, Rev. George W. Knox. Mr. Knox went to his post in Japan seventeen years ago, from Detroit, a company of young men of the Fort Street Presbyterian Church obligating themselves for his support, at the suggestion of the pastor, Rev. A. T. Pierson. Dr. Knox began his address by saying that no two countries with which he was acquainted could possibly be more dissimilar than the United States and Japan. The latter is a small country, wholly composed of islands

which rise abruptly out of the sea to a height of from several hundred to several thousand feet. There is no such thing as a level plain in all Japan. It abounds in lofty mountains and hills, valleys, lakes and rivers, and not even the Emerald Isle is so green in vernal wealth as Japan. Its population is unique in lack of variety, all being of the same complexion, and the race has had no mixture for centuries. The habits and customs of the people are generally quite the reverse of ours. The people eat no meat, bread, cheese or potatoes, and drink no milk or water.

"The politeness of the people is something astonishing," said the speaker. "In Tokio while riding on my bicycle on one occasion, I knocked a man down, and he jumped up and begged my pardon for at least five minutes. A man who had pushed me forty-five miles in a jinriksha, between six in the morning and five in the evening, and on whose consideration I had no further claim, as soon as he had taken his customary hot bath, came into my presence, bowing, and asked if there was not some further service he could render me."

The speaker then described the closeness with which all arable land is cultivated in the country, every spadeful of earth being studied to make it produce its utmost. The farms average one and one-quarter acres, and usually half the product is paid for rent. He knew a farmer whose crop came to $40, and $20 was all that the farmer had to support himself and family on for the entire year. But beneath the wondrous beauty of the country there were awful terrors. Earthquakes might be said to be continuous, and the speaker said there had been 500 of a specially pronounced character during his residence there, which was not counting rumblings and swayings of a minor character. There were also terrific tropical storms, which swept the country with great force, destroying in a hour the work of years. Cholera was never absent from the country, and in Tokio there had been 400 deaths a day for weeks. Nowhere on earth was human life reckoned so cheaply.

Regarding the religion of the people, Dr. Knox said that the statesmen of Japan, when they saw that they must adopt the civilization of Europe and America if they would preserve their nation, saw also that they must reckon upon taking in our religion, and made as full an investigation of it as they did of engineering, arts and other sciences. The religion of Confucius, which the people had, is at best only a moral philosophy. It teaches that all things follow certain fixed laws, and that sin is certainly punished at the last. That is its extent. There is no high priest to forgive and remit sin upon repentance; no Holy Spirit to give supernatural strength in resisting the temptations to evil, and no hope of a life beyond this. The follower of Confucius must stand in his own strength to resist sin and evil, with no assurance of anything except that all sin and evil will be punished at the last. It was not to be wondered at, therefore, that the doctrine of Christ, which teaches forgiveness and the blotting out of the record of sin to all who believe in His divine character, should be received by the people of Japan as a welcome revelation from the terrors of the Confucian law that had so long been their only light. The gospel of Christ is now preached throughout Japan, and thousands come to listen to the missionaries, where, only a few years ago, they were ostracized and held in the greatest contempt.

POLITICAL AGITATION IN JAPAN.

WE are continuing to hear of the disturbed state of politics in the "Flowery Kingdom." This is attributable, among other causes, to the marked sense of self-reliance, characteristic of that people and their impatient desire to attain the stature of the western nations. The leaven of democracy is at work amongst them. There is a growing dissatisfaction with the relation which exists between the Parliament and the Government. The Government or the Cabinet, as we would call it, is appointed by the Mikado, and is in no way dependent upon or responsible to the Parliament. What is sought by the radical politicians is to reduce the Government to a state of dependence upon and responsibility to the Parliament, and thus through the elective Legislature to the will of the people,—somewhat similar to the British Constitution. To this change, the Emperor steadily and firmly dissents.

Another cause of disturbance is the growing impatience of the people in view of the unwillingness of the western nations to agree to a revision of treaties, although it is claimed that the delay in the revision of treaties is to be attributed rather to the inability of the Japanese people to agree upon what they want in the way of revision than to the unwillingness of the western nations to consent to what they consider reasonable and just. However that may be, the disposition of the Japanese is to bring a pressure to bear to facilitate the demanded revision. This exhibited itself in the late Parliament by the enactment of a law requiring the rigid enforcement of the treaties now in existence. This would limit the residence of all foreigners to the several designated open ports and districts; would prevent them going beyond these narrow limits, and also prevent them from owning any property, even as held in trust by a citizen of the country.

Hitherto the Government has been very liberal in its construction of the terms of the treaties,—so liberal as to enable foreigners, subject indeed to some limitations to travel at large throughout the Empire to engage in business and hold property in the names of natives. It is under this liberal construction of the treaties that missionary work can be prosecuted. Had the retaliatory law enacted by the Diet become operative, it would have interfered most seriously with missionary work, and confined it to the narrow limits of the concessions.

Fortunately, however, the Emperor and his advisers were able to take a broader and more comprehensive view of what was for the advancement and well-being of the nation, and consequently vetoed the law, and in consequence of the rebellious spirit of the majority of the Diet towards the Government and their dangerous hostility to the western nations, promptly prorogued and soon after dissolved the Parliament.

This is the condition of affairs in Japan at the present time. And it is most earnestly to be hoped that wise and pacific counsels may prevail, lest further attempts to adopt retaliatory measures may result in serious complications with the treaty powers. C.

MEETING OF THE BOARD.

THE late meeting of the Board held in Greensburg, Pa., March 15–16, was unquestionably one of the most satisfactory and inspiring meetings held in a long time. The continued favorable intelligence from the Mission

and the gradual widening of the field of evangelistic work were encouraging and stimulating. Already we are beginning to reap the fruit of our Tohoku Gakuin in training natives for the gospel ministry. The first class of graduates are laboring in the field, and each succeeding year will send forth reinforcements to this service. The Board heartily approves the great caution exercised by the Mission, that unsuitable and unworthy persons be not admitted to the privileges of beneficiary aid, and the promptness with which that aid is withheld in cases in which, despite their caution, their expectations are disappointed. Experience emphasizes the necessity of this caution. Hence the delay in sending us names to be assigned to home patrons.

The Mission had carefully revised its estimates for the ensuing year. In a number of instances the figures were lessened. But withal, the increase of our teaching force, by the election of another lady teacher for the Girls' School, and the enlargement of the corps of our native evangelists, necessitated a small increase of appropriations over the year just about to close.

Two items of business of unusual gravity and interest commanded the attention of the Board. These were the election of a new lady missionary teacher for the Girls' School, and the consideration of the proposition of the C. E. Societies to support an additional male missionary, upon the sole condition that he be designated as "The Christian Endeavor Missionary."

In disposing of the first of these two items, after a very careful and searching interview with the lady herself, the Board was impressed with what seemed to be the manifest leadings of Providence, that God had sent us a sister eminently fitted and qualified for the service, in the person of Miss Lena Zurfluh, of Toledo, Ohio, who was accordingly unanimously elected to the position. Miss Z. is a native of Canton Berne, Switzerland, having removed to this country when about eight years old. She is a graduate of Heidelberg University, in the scientific course, in the class of 1893. She has, besides her mother tongue, as full command of the English language as a native-born American. The Board rejoices in the belief that it has made no mistake in the election of this good sister. It is expected that she will sail for Japan in the late summer or early fall.

In considering the proposition of the C. E. Societies of our Church to support an additional missionary, the Board felt that the time had fully come when it was compelled to lift the burden of over-work from the shoulders of our missionaries in the field. The narrow escape from death by Brother Schneder it felt to be a startling admonition in this direction. Besides, while Dr. Moore will be released from his service in the Girls' School, in the early future by the election of the new lady teacher, and enabled to devote his time and strength to the evangelistic work, yet it was felt that the growth and expansion of this work would soon be too great for his unaided superintendence. Hence the necessity of sending out another man, who will have time to acquire the necessary command of the language by the time his active services in this branch of work will be needed. In view of these considerations the Board accounted the proposition of the C. E. Societies a God-send. For without it no thought of sending out another man at this time could, for the want of means, have been entertained. It accordingly accepted the proposition and took the initiatory steps for securing and electing a suitable person.

The Board had not sufficient information at the time of its meeting to make a satisfactory forecast of the result of the self-denial effort for the liquidation of its debt. Quite a number of remittances had reached the Treasurer; but it was known that the effort was still in progress in a number of congregations, and would be continued until after Easter. The outlook at the time of the meeting was, that the result would not entirely fulfill the hopes of the Board, but that a very material aid would be afforded, so as to enable it to go forward with less restraint than had embarrassed its work in the recent past. At this writing we still are looking hopefully to the final result. C.

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

MISSION INTELLIGENCE.

—Up to the date of writing we are rather encouraged with the returns in answer to the "Circular Appeal" for help to purchase a lot for the English mission in Chicago. While the sum thus far realized is not very large, yet it is quite respectable. The time has not yet come when the larger number of returns will come in. We hope that during the month of April many of the friends of missions will send in their contributions for this object. It is a worthy cause, which should certainly enlist the sympathy and the help of the Church at large.

—On a certain Sunday in February there were present at Sunday-school in the English mission in Chicago, 109 officers, teachers and scholars. That is certainly very encouraging, when we remember that less than three months ago the school had no existence. The hall in which the school meets is very much crowded. God is blessing the work, and by this the Church is reminded of her duty to help the mission to a lot and chapel, as other churches do for similar enterprises.

—Our English Theological Seminaries will send out over forty young men at the close of their terms in May. At the present writing there are four missions vacant in the English western Synods, besides a number of self-sustaining pastoral charges. How many out of these forty are willing to come West and engage in the mission work of the Church? There are those who are willing to go into the foreign fields; but let such remember that it requires nearly as much self-denial to do work in the home field, and God may have just as great a work for you to do in the Great West as in Japan or any other foreign land.

—In Rush County, Kansas, we have many families of Russian Germans, faithful members of the Reformed Church. These people are rapidly becoming Americanized. They are without a pastor. Who that can preach both German and English is willing to go among them and break unto them the bread of life? May the Board not have an offer from some one to do this much-needed work?

—The Board has made it a rule that the missions receiving the help of the Board must pay their missionary apportionment. This may seem to be rather sharp dealing on the part of the Board; but it is certainly nothing more than what common honesty requires. No mission should expect to do less than this; but how is it with the self-supporting charges? Should they consider their duty done, and their responsibility met, so long as these apportionments are unpaid? We think not.

—With April 1st, the mission at Athens, Michigan, became vacant, Rev. J. S. Keppel, the missionary, having accepted a call to the Reformed Church at Fremont, Ohio. The Athens mission is a new one, the missionary taking charge only last summer. It is composed of two congregations, only six miles apart. Athens is quite a thrifty town, in the midst of a beautiful section of

country. Here is a good opening for some earnest, energetic young man. Who will go to Athens?

—We have gratifying reports from Kansas City. The pastor, in sending in a pledge for the Chicago lot, tells us of what is being done in the mission. The audiences have grown, the Sunday-school has been very greatly increased, while the contributions to the various interests of the Church have been quite liberal. All these things go to show that there is a forward movement in all kinds of church work in the mission. The Church will be glad to hear these things, as that mission seemed rather unpromising a year ago.

—From Fairview, Kansas, comes the report of a large accession to the membership of the mission, and of an advance all along the line of church work. Pastor and missionary Remagen has a right to feel very greatly encouraged with the present outlook of his field. We feel gratified over this state of things, as we are sure that the mission is rapidly approaching the point of self-support.

—On November 1, 1893, the Board sent Rev. W. H. Shults to Massillon, Ohio, to open a mission in that flourishing city. The congregation was organized on February 22d, with *forty-two* members. This is certainly a very encouraging beginning. Massillon is a city of some 14,000 inhabitants, surrounded by Reformed Churches, and there is no good reason why this new organization should not grow up into a vigorous congregation.

—At this writing we hear that Pastor Crum, of the Du Bois mission, is down with a sickness which disables him from attending to his pastoral duties. Some of the neighboring pastors have been preaching for him, so as to supply his people with the means of grace, to some extent, at least. We have not learned what the nature of the disease is with which he is afflicted. May he soon be restored to his usual health. F.

—Private arrangements having been made for the payment of the salary, Rev. Gottfried Vetter has been commissioned for Everett, Wash., from January 1, 1894, at $260. Half of this will be paid by the Christian Endeavor Society of Third Street Church, Easton, Pa., and half by the Church at Frederick, Md. The missionary comes to us from the Dutch Reformed Church, and is recommended by our brethren in Seattle and Ballard, Wash.

—It ought not to be necessary to call special attention to a printed direction on the orders of the Board; but the treasurer says that the order is not properly observed. "Do not collect through a bank; but endorse and send it to the treasurer." Please follow this direction, lest needless trouble come to somebody.

—The article in the *Reformed Church Magazine* of February, 1894, "A short survey of the Reformed Church of Hungary," by Rev. Gustave Jurany, is very interesting and helpful.

—It now looks as if the Board may for a year to come have a serious financial struggle, and it may be well for our missionaries to brace themselves for the trial of faith and patience, and to prepare for the worst, from which the Board may not be able to save them. I do not like to say these things; but it is better that they know it in time.

—Grace Mission, Washington, D. C., has more scholars than the congregation has members!

—A country pastor, whose Missionary Societies have quarterly meetings, gives out an envelope on which the member puts his name, and the amount of monthly offerings within. This is placed in the basket, and the treasurer can readily keep the accounts. W.

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts for the month of February were $2440.88. As the self-denial week, for the payment of the Board's debt occurred in this month, these figures will, doubtless, seem to some exceedingly small. But it will be borne in mind that the returns are not all in yet. There remained of the month after the expiration of the designated week, only ten days, and in some congregations the effort will be continued until Easter; so that the remittances are still coming in, and will continue for some weeks to come. We are yet hopeful of the final result.

—One encouraging feature noticeable in examining the list of contributions, is the large number of congregations which took part in the effort. Many of them are small, but the wide-spread co-operation is assuring of the growing interest throughout the Church in the cause of foreign missions. Those of us who are more immediately connected with it have for some time noticed this fact with great satisfaction and thankfulness. The discouraging feature in the case is, that the growth is too slow to meet the urgent necessities of the case. It is comparatively recently that our Church gave signs of awakening to a sense of the significance of this work, and its conceded conservatism has restrained the vigorous activity of which it is capable. But slow growths are usually the most solid and abiding. We therefore look with confident hope to the near future.

—Miss Hollowell writes us, January 30th, that they were enjoying delightful spring weather, with the windows and doors open. Also that we may expect to receive some more of the beautiful Japanese sea-weeds by an early mail. During the coming summer, the season when they can be gathered, an effort will be made to secure a more abundant supply. We are aware that many of our friends are desirous of securing some of these beauties, and we expect to be able to supply them. When they arrive we will announce the fact.

—She writes us further that her labors are heavy and exacting, but that she likes her work better than ever, and looks forward to a still growing interest. She has her discouragements and seasons of depression in that far-away field, but that she is widening her labors, and is now doing work that at first she thought she could not possibly do.

—On another page will be found an account of the Missionary Conference held in New York city January 17, 1894. Although we were present at that meeting, we prefer giving Rev. Dr. Judson Smith's account, in view of its very satisfactory and brief comprehension of the proceedings. It was a great privilege to learn from men who have become veterans in the foreign missionary service their lessons of experience and wide observation. The discussions of the topics and the conclusions reached were not along the line of speculation, but in the light of actual facts gathered from the labors and ingatherings of years throughout the wide field. This we felt to be helpful to us, who have yet so much to learn. We are glad to be able to say that the proceedings of

the conference, as also the authorized appeal, will be published, and that we have ordered of each for distribution in our church.

—We rejoice in being able to say that two of the scholars in the Girls' School were baptized a few weeks ago, and six others of them during the last vacation. The Spirit of God is graciously blessing our labors in that institution.

—Our mission had another visitation of the "influenza," as Dr. Moore calls it. We would call it "La Grippe." Some ten of the girls in our school were prostrated with it. Three of our teachers also suffered with it, one of whom was Rev. Hoy. A letter from him, however, dated February 21st, which is about two weeks later than the one reporting his illness, informs us that his health is good. His sufferings from asthma are greatly abated. His attacks, though somewhat frequent, do not usually last more than from fifteen to thirty minutes, he having learned, as he says, to pretty well control them.

—Little Willie Hoy is coming to be quite a juvenile missionary. He has a deep-rooted fear and horror of idols, and frequently asks people whether they pray to idols. He says, "You mustn't pray to idols; you must pray to Jesus."

—We would invite special attention to an extract from an address by Dr. Knox, which appears on another page. It will serve to give one a vivid idea of Japan and its peoples.

—The full returns of the result of the self-denial effort have not been received up to this writing. Nor indeed could they be, as not a few of our pastors are continuing the effort until Easter. However, the treasurer is in daily receipt of remittances, and we still hope that the final result will be such as will enable the Board to press forward in the prosecution of our growing work. The hope we cherished was that this effort would at least furnish the means for the liquidation of the most oppressive portion of the debt, without necessitating the use of the legacies recently left us. These we hoped could be used for the extension of our work in relieving our missionaries of the necessity of over-work, and enabling a more wide-spread evangelistic labor. Our missionaries have asked for an increase of appropriation for evangelistic work. And as our candidates for the ministry graduate from our Tohoku Gakuin, we must either send them forth in this service, or dismiss them, which latter alternative the Board is, as yet, by no means prepared to adopt, nor do we believe the Church is. This were to stop short at the most fruitful stage of our work. We still hope for the means to press forward.

—We rejoice in the fact that the self-denial week was largely observed throughout the Church. And yet our rejoicing is not without a sense of deep regret, that so many of our congregations and ministers have totally neglected it. That there are cases where justifying reasons for the neglect exist, we have no doubt. But that all can say with a clear conscience, before God, *We have done our duty, we do not believe.* We leave such with their consciences and their God. Meanwhile we as a Board will struggle on as best we can, believing that the Master whom we seek to serve will "help in every time of need."

—At the request of the pastor of the Second Church in Greensburg, Pa., we spent the Sunday preceding the meeting of our Board in that place, in presenting our cause to his people. We found his family *all* well and happy. Having Monday and Tuesday to spare, waiting for the time of the meeting of

the Board, Tuesday evening, we concluded to run into Pittsburg to call upon our esteemed friend, Rev. A. M. Schmidt, and his good wife. We met with one long-time acquaintance, Mr. B. Wolff, Jr. We, of course, took a trip to Japan in our conversation, all four of us. And I never had a pleasanter jaunt. On our return to Greensburg, we stopped off to shake hands with Brother Souder, who drove us over to see Dr. Truxal, who is just getting ready to remove to Myersdale, his new charge. Their consciences, one and all, seemed to be clear and at peace; they had all taken part in the self-denial effort. Pastors who have neglected this service seem not to abound in the Pittsburg Synod.

—No doubt many members of our Church and of our missionary societies would be glad to meet our newly-elected lady missionary, and to make her acquaintance. Many not being able to enjoy this pleasure, would be glad at least to see her photograph. This privilege, we are happy to say, is within reach. We have arranged with an artist for a supply of them. For the usual price of twenty-five cents we will mail these, of cabinet size. Postage stamps will be acceptable.

—While in this country, Dr. Moore gave a touching account of his parting with an old Japanese Christian, sick in body, but in vigorous spiritual health. There were gathered on the occasion his large family, consisting of children, grand-children and great-grand-children. In the midst of the parting scene Dr. Moore administered the Lord's Supper. When the parting came, the old father said to his pastor, "You and I will meet no more in this world, but we will meet in the heavenly world." Since his return, Dr. Moore has visited the scene of his parting; but the aged father had gone to his heavenly home, in the full assurance of a joyous faith, and his family, following in the footsteps of their father, are true to their Christian profession, and look in hope to meet with their departed one on high. These are the experiences which strengthen the missionary.

—During the late meeting of the Board, held in Greensburg, Pa., two most satisfactory and encouraging missionary meetings were held in the First Church, on Tuesday and Wednesday evenings. Large audiences were present on both occasions, and lent most diligent attention to the addresses delivered by several members of the Board. The fact that a new lady missionary was to be elected, and in all probability steps taken looking to the call for another male missionary, served to invest the meeting of the Board with unusual interest, and awaken a corresponding feeling among the members of the two vigorous congregations in that place. Although those two congregations have heretofore exhibited an active spirit of missions, there is no doubt but that that spirit received new inspiration, and will exhibit enlarged activity in time to come. The very fact of the presence of Miss Zurfluh was an inspiration; and many a father and mother, sister and brother, had their tender Christian sympathies touched, as they looked upon that young lady consecrating her strength and her life to the service of winning souls to Christ in the dark places of this sin-smitten earth. The circumstances were intensely impressive.

—We have still a number of our Triennial Reports on hand, which ought to be distributed among the membership of the Church. Will not the pastors who have not yet ordered them drop us a postal saying how many they can judiciously distribute? From this Report, a clear general conception of our work can be learned.

—We have also a liberal supply of Centennial medals in our hands. The time is coming when persons will regret that they did not procure one or more of these mementoes. They would do so now, were their pastors to place them within their reach.

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to REBECCA HAMILTON SCHIVELY,
252 S. Main Street, Chambersburg, Pa.

FROM THE SOCIETIES.

EXECUTIVE COMMITTEE W. M. S. OF EASTERN SYNOD.

THE Executive Committee of the Woman's Missionary Society of the Eastern Synod met at the home of Mrs. Geo. W. Stein, Annville, Pa., Thursday, February 22. As the trains arrived from different points, they brought members from the following Classes:

Wyoming, Mrs. Lucy S. Orth, Danville, Pa.; *East Pennsylvania*, Miss Kate Laux, Catasauqua, Pa.; *Schuylkill*, Mrs. S. E. P. Mosser, Reading, Pa.; *Lancaster*, Mrs. D. W. Gerhard, Lancaster, Pa.; *Lebanon*, Miss Mary F. Johnson, Lebanon, Pa.; *Lehigh*, Mrs. J. B. Mauser, Treichlers, Pa.

The meeting was opened by singing Hymn 133, the youngest son of Mrs. Stein presiding at the instrument; reading of the Scripture, and prayer by the president, Mrs. Lucy S. Orth. Many matters of interest were presented to the Committee for discussion, and were disposed of in a manner to subserve the best interests of the Society. It is well for us to exchange ideas. The meeting was pleasant, beneficial, and one never to be forgotten. The day passed happily, and at its close we parted, wishing for returns of many such.

C. H. STEIN, *Corresponding Secretary*.

(Of the meeting above reported, one who was present says, in a private letter: "Never before was there so large a number of Classes represented. This was an occasion when each forgot self, and all were interested in the cause, every one willing to give her own experience and learn from the experience of others. It was a free interchange of views, a discussion of 'hows,' a confession of failures and a recital of victories, such as only those deeply interested in a common cause can communicate; and I am greatly mistaken if every classical society there represented will not at its next annual meeting show that it was good for its president to have been there. I think the woman's missionary movement in the Eastern Synod is rooting well!" These are good words to hear of the old "Mother Synod." She is leading the way, as she should do; almost every one of her Classes has its organization. May she go on, "from strength to strength," and may her good example be followed by all the other synods of our Church!)

COUNTRY MISSIONARY SOCIETY.

SALEM (Heller's) Church, Lancaster County, Pa., does not enjoy the advantages of town or city. This is one of our rural churches. But it maintains a vigorous missionary society. Some time ago the eighth anniversary was celebrated, and the occasion was a very pleasant one. The president of the society, Mr. Joseph H. McGlaughlin, and the pastor, Rev. D. W. Gerhard,

together conducted the services. A printed programme, consisting of readings, recitations, and music, was used, and proved very edifying.

The proceeds were distributed as follows: Home Missions, $30.00; Foreign Missions, $20.28; Woman's Work through the Woman's Missionary Society of Lancaster Classis, $10.00, making a total of $60.28. The society holds meetings on Sunday evenings once a month, and while the president presides, the pastor conducts the devotional services and usually delivers a short discourse. Considerable interest has been awakened in mission work, and the society evidently does more for the congregation than simply to assist in making up funds. It helps considerably in awakening an interest in all missionary matters. At the anniversary, new officers were elected as follows: President, Daniel M. Zellers; Vice-president, Moses Latschaar; Secretary, Miss Kate B. Seldomridge; Treasurer, Milton S. Steffy.

W. M. S. PHILADELPHIA CLASSIS.

THE regular winter meeting of the W. M. Society of Philadelphia Classis was held in Calvary Church, Twenty-ninth and Lehigh Avenue, Philadelphia, on Tuesday, February 13. The morning hours were devoted to the regular business. Mrs. Dotterer, the President, conducted the devotional exercises, after which the roll was called, and the delegates responded by reading their reports. The weather being very inclement, a number of the societies were not represented by delegates; but the reports read gave encouraging accounts of the progress of the missionary cause in their midst. One new society was reported. After the reading of the reports, the money that was on hand was appropriated to various objects.

When the noon hour arrived, the members were invited to partake of a bountiful lunch, which had been kindly prepared by the ladies of the church.

The afternoon was spent in carrying out a programme that had been prepared. Mrs. Dotterer and the Secretary, Miss Mathias, conducted the opening service. Rev. J. B. Henry, of Norristown, led in prayer; after which the pastor, Rev. J. String, in a pleasing address, gave the ladies a hearty welcome. Miss Cora Yeager, of Phœnixville, read a paper on "Missionary Work by Women," and Rev. J. B. Henry made an address on Missions. Rev. C. H. Coon then sang a Gospel solo. Mrs. Dotterer read an essay on "Woman's Hour has Struck," followed by singing. Rev. J. String dismissed the congregation with the Benediction.

So closed the day, and all felt that although the attendance was not as large as usual, owing to the weather, the time had been profitably spent, and all had been well repaid for having braved the storm.

MRS. M. E. YOST, *Corresponding Secretary.*

A VETERAN SOCIETY.

THE Missionary Society of Zion Reformed Church of Chambersburg, Pa., reached its fourteenth yearly mile-stone at the beginning of March, 1894. According to custom, missionary services were held on Sunday, March 4. The pastor, Rev. W. C. Cremer, read a report of the missionary and benevolent operations of the congregation during the past year. Monthly meetings have been held, at which, by essays, addresses and readings, much

missionary information has been imparted to the members. The society's collections have amounted to $101.28. Several organizations have, in the course of years, sprung from the parent society, whose collections since the last anniversary were reported as follows: The Marthas and Marys, a society of the young women of the congregation, $157.00; the Willing Workers, noticed in our March issue, $120.00; the Fidelity Band, a more recent organization of younger girls, $34.50; the Boys' Band, organized last November, $5.59. The Marthas and Marys, with the young men of the congregations, are supporting a student at the Tohoku Gakuin; the expenses of another student are borne by a lady member; and several ladies are maintaining an interesting little Japanese girl. The Infant School contributes regularly to the last-named object. To the W. M. S. of Mercersburg Classis, the ladies of the congregation last September contributed $23 80. From all these sources, if we include what was appropriated by the Consistory to pay apportionments for missions, the sums given for those and other benevolent works amount to over $700.00.

The anniversary address was delivered by the Home Mission Superintendent, Rev. A. C. Whitmer. He called attention to the fact that this is one of the oldest congregational societies in the Church, few others dating back over ten years, still fewer beyond twelve. A vigorous missionary society makes a favorable change in a congregation. On this theme, the speaker's remarks were kind and encouraging. He congratulated his hearers on what they had accomplished,—"or rather, on what God has done through you,"—a thought to fill Christian hearts with a very tender thrill of gratitude. Passing on to explain the use of special organizations within the "divinely-constituted missionary society," the congregation, he closed this part of his discourse with an encouraging thought for the younger workers, drawn from the Scripture lesson for the day, the feeding of the five thousand. It was a *lad* whose small gift, five barley loaves and two fishes, by the blessing of God, became more than sufficient for that great multitude.

In the latter part of the address, much profitable information was given concerning the Home Mission work of the Reformed Church in the United States. In the evening, Rev. Mr. Whitmer preached impressively on the text, "I must work the works of Him that sent me."

The annual election of officers took place on Wednesday evening, March 7th. The pastor is *ex-officio* president of the society. The vice-president has always been chosen from the eldership. The election resulted in making Elder I. H. Keefer, vice-president; Miss Lydia Richter, secretary; Mr. S. D. Swert, financial secretary; Mr. H. C. Foltz, treasurer. To the Executive Committee were chosen Misses S. A. Reynolds, K. E. Heyser and C. A. Dittman, Mrs. Shatzer and Mr. W. G. Greenawalt. Mrs. C. W. Cremer is organist.

W. M. S., MERCERSBURG CLASSIS.

THE Woman's Missionary Society of Mercersburg Classis will hold its annual meeting in Zion Reformed Church, Chambersburg, Pa., on Friday and Saturday, May 11 and 12. Public meeting and organization on Friday evening, beginning at half-past seven o'clock; business sessions on Saturday, opening at nine A.M. As resolved at the last yearly meeting, the cur-

rent year is shortened, to make it coincide with the classical year. In future, the annual meetings will be held just before those of Mercersburg Classis.

It is particularly desirable that this meeting should be well attended; and it is hoped that the committees consisting of last year's delegates will make collections in their respective congregations as promptly and thoroughly as possible. The attention of pastors and missionary workers in the several congregations is earnestly invited to this matter. Let no congregation be unrepresented at this meeting; there should be two delegates where the charge consists of a single congregation, and one from each congregation, where there are several. Please send full name and post-office address of each delegate, as early as convenient, to the Corresponding Secretary, Miss A. Elizabeth Wicke, No. 108 North Main St., Chambersburg, Pa.

A WISE AND CREDITABLE RESOLUTION.

The congregation, at its annual meeting, unanimously agreed to dispense with suppers, festivals and bazaars during the year 1894. Experience has taught us that the work and worry, incident to these questionable methods of raising money, depends wholly upon a few faithful women. Even if the means were lawful, the results do not justify the waste of time and energy. The profits are in no sense a fair return for the outlay. The question naturally arises, if these methods are to be done away with, how shall we get the money to pay our debt? There is only one right way of getting it, and that is by the members giving it.—*Parish Helper, Trinity Reformed Church, Pottsville, Pa.*

MISS CH'ANG AMONG THIEVES.

IN China people are not eaten nor are widows burned, but many women have so much bitterness incessantly poured into their cup that they frequently prefer death. I recently met a young woman of unusual spirit who was being taken to prison in a cage for having poured oil over her brutal husband and setting fire to him, thus causing his death. I asked, "What will be her punishment?" "She will be at once cut into seven pieces, dying gradually." "What if a man should kill his wife?" "No notice will be taken of it by officials."

Let me tell you of the recent trials of a Miss Ch'ang, now in her forty-third year. That she should be unmarried at that age is amazing in China.

Upon arriving at a distant station I knocked at the door of a woman of eighty, whom I had long since learned to love and admire, calling her my Chinese mother. She addressed me with a serio-comic air, saying: "I have been bracing myself for a quarrel with you. Why have you been so long in coming to the rescue of Miss Ch'ang, now a guest in my home? You shall not talk church matters, have anything to eat, nor leave my house until you have promised to intercede for her." After hearing the facts I promised.

When quite young, Miss Ch'ang and her brother had joined a secret sect whose aim was by purity and good works to lay up merit. Accordingly they had taken a vow never to marry. After sixteen years the brother married and settled down at the old home, and soon after became an earnest Christian. He went in search of his sister to tell her of his new found faith, but failed to find

her. He left word for her to come home, upon hearing which she returned but to find that he had just died. Soon his wife married, leaving Miss Ch'ang in possession of the little property.

But in China a woman cannot inherit nor hold property in her own name. She must adopt a son in the name of the man leaving the estate. This son is expected to give her a support. She took the son of a cousin to try him before making out the papers. He proved worthless, so she told him he must go, when the father said, furiously, "*Go!* We shall see that *you* go to some man, when the property shall be ours by law." He was bargaining for the sale when, getting a married sister to come and guard the property, Miss Ch'ang fled at night to the place where I found her, ten miles distant. Persons were sent to try to decoy her out of the village that they might kidnap her. Failing in this, they broke into her house and stole her grain.

I unexpectedly appeared on the scene. The cousin said they had determined not to allow any woman of their name to disgrace their village by becoming a Christian. I demanded the return of the grain. He said, "If Miss Ch'ang comes back, she shall have the grain." She arrived before dark, and we held a service in the evening; but the cousin could not be found. In the morning I said to my helpers, "This means that they intend to make her the wife of some man as soon as I leave," and I insisted upon their inviting her to go away with us. But she had no fears, and did not wish to leave her home, and we were about to start without her when one of the Christians came, greatly excited, saying that these men had been up all night and had completed plans to take her, as soon as I left, to a man who had promised them two acres of land for her. Miss Ch'ang was now willing to go with us, and I helped her on my mule and conducted her out of the village. I feared they would kidnap her in spite of me. Finding they were about to lose her, the men hastened to try, by fair promises, to induce her to remain. I dared not stop to parley, so I told them we would meet them at the district city on a certain day. They promised, but did not come.

After sending in an accusation to the officer, leaving her at the home of a native pastor, I went to Chefoo to Presbytery. Upon my return I found she had foolishly gone back at night for her winter clothes, and the cousin, hearing of it, had seized her, and with the aid of other ruffians had dragged her shrieking for over a mile, to become the wife of an old man who had given twenty dollars for her. Had she tried to escape, she would have been brought back forcibly. She shut herself up in a room and gave them to understand if any one came near her she would take her life. That is a woman's only escape in China. She cannot go to law in her own name, and no one is willing to do it for her. When I returned she had been imprisoned for more than a month. I went to the officer. He summoned the parties, and decided that she should be freed and allowed to go home and her grain should be returned. She has since been living in security.

Had there been no foreigner to take up this case, it would have had a different result. But millions of women in China know nothing of God's care for them, and have not even the protection of a man who knows anything about what we call love for them. In the spring Miss Ch'ang went to attend

the class for women, but was so prostrated nervously that she had to give up and go back home.—*Robert R. M. Mateer, in Woman's Work for Woman.*

THE TYPICAL WOMAN OF THE CENTURY.

WE describe a woman of the nineteenth century as a person who is enlightened, who has had an education, opportunities, respected in her home, protected by her husband, well-to-do, intelligent. That is the woman of England and the United States, and we are in danger of forgetting that England and the United States do not represent the whole world. If the human family be placed in a row, every seventh person would be a Chinese. Is the typical woman the American woman? Is she the English woman? The typical woman of this world has not yet the right to keep God's ten commandments; and yet we talk about women as though they were going to elevate the world. It is doubtless true that woman, virtuous and upright, would elevate the whole world, because she is under the whole world. Women suffer most from every degradation, misery and crime. As to numbers, the typical woman of the world at the present time is the degraded, miserable woman.

Why do these awful things exist? I would stir every woman's heart to its very centre with this tremendous problem. Why are the majority of existing women trodden under foot, with no right, even when they hear the Word of Life, to obey it! Why is it? Because *we*, as women, as Christians, do not do the work God gave us to do.—*Dr. Kate Bushnell.*

—High trees cast long shadows. The happier and more blessed a woman's life is, the more does she feel for those who are less blessed than she. Highest love goes lowest, if need be. Witness the love that left heaven, and descended to the earth, and into it, that He might lift up the lowly.—*Marietta Holley.*

—The glory of love is that it delights in doing for nothing what others will not do for pay.—*Parish Helper.*

Oh, publish this salvation
  Ye heralds, through the earth;
To every buried nation
  Proclaim the day of birth:
Till, rising from their slumbers
  In long and ancient night
The countless heathen numbers
  Shall hail the Easter light.
—*H. Harbaugh, D.D.*

—We desire to return thanks for a copy of the *Reformed Church Magazine* for February. Besides Sunday-school and Christian Endeavor Departments, it contains an article on the Electress Louisa Henrietta; a Short Survey of the Reformed Church of Hungary, by Rev. G. Jurany, and an account of the missionary labors of Rev. John Scudder (Reformed Church in America) in India. Rev. James I. Good, D.D., Reading, Pa.: $1.00; cheaper edition, 50 cents.

THE CHILDREN'S PAGE.

Little Home Missionaries.

NELLIE and Hettie wanted to be missionaries. Clara, who was always ready to encourage any good impulses, said they might try, and if they were afraid to go very far they might come at night.

On Monday morning they had not thought of any place to go; but Hettie said, "We'll have to get ready first, anyway." So they stowed away tracts, old books, toys and garments; and Aunt Clara put in a feather duster, needles, thread, thimbles, liniment and flowers. "Just as if we were going to work," whispered Nellie.

Afternoon came, but it rained!

"We can't go missionarying to-day," said both, dismally.

"Well," said Aunt Clara, "you might play missionary and visit the family."

Their faces brightened; and, a few minutes later, two little figures, bearing a basket, came to grandma's door.

"We are missionaries," was Hettie's introduction. "How is your rheumatism to-day, ma'am?"

"Very bad, dear; if I only had some liniment, it might help me."

As Hettie pulled out the bottle, she remembered that she had frowned when asked to go after it before dinner.

"Perhaps you'd like some tracts," said Nellie.

"So I would, dear; but my old eyes could not read them." Nellie blushed, for she always pouted when sent to read to grandma, and hastily she said, "Missionaries always read to people." So she read them aloud.

"Now, that has done me good," exclaimed grandma, while vainly trying to thread her needle. Hettie, who had been soberly watching her, and who usually called grandma's needle a bother, rose softly and threaded it. Nellie took out the flowers and placed them in a vase on the mantel.

"How you have cheered me! Come often dears," she said as they left.

"Yes, ma'am," they replied, with faces uncomfortably red.

Brother Bob's room was next; and what a room! All in disorder, and Bob in the midst, in his shabbiest pair of trousers, and mending.

"How do yez do? an' will yez sit down? Is it missionaries ye air? Ov coorse ye can do somethin'," he replied, in answer to Hettie's inquiry. "Here's me coat wid a rip, me trousers wants buttons, an' me stockings is all howly, bad luck to thim." And he thrust the coat into her hands; and piled buttons and trousers in Nellie's lap. "Yez must ixcuse the looks of me room; but what's a lone orfin bye to do, when his sisters are going way off to missionary to the haythen?"

The girls exchanged glances; they had not done their upstairs work that morning, and how often they had refused to mend for Bob! Now they worked with a will, and soon straightened all things, finding Aunt Clara's contributions quite useful.

"Shure what a blessed bye he is who has two swate sisters to missionary for him!" said Bob, gratefully.

When they reached Aunt Clara's room, "Well, how do you like being missionaries?" she said.

"It's fun," cried Nellie; "and we did misssionary some."

"Yes," broke in Hettie, "and they missionaried some to us, too; I guess we ought to stay home and be real, true, home missionaries."

"Bob needs it awfully," said Nellie.

Aunt Clara smiled and replied, "That is the best kind of missionary for little girls to be."—*Wellspring.*

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"THE ANNUAL CUT."

THE missionary year begins with April 1, and at this time each year the Board holds its Annual Meeting. At this annual gathering of the full Board the work of the past year is reviewed and plans arranged for the year to come. At this time, also, the reductions in the salaries are made. This is anything but a pleasant feature of the work. On the one side are the wants and the needs of the missionary, on the other are the facts of a depleted treasury. What is to be done under such circumstances? That is a hard question. That the *cut* cannot be uniform throughout the roll of missions is evident. The conditions surrounding the mission must be taken into consideration. Some can afford to have the allowance decreased. Some must remain the same, while it may be necessary to raise the appropriation in some instances. In April this matter had to be attended to. The salaries had to be readjusted. A majority asked that the allowance be made less, while a goodly number plead earnestly that no reductions be made, and a very few asked that the former allowance be increased. Out of a former appropriation of $35,000 the cut was about $2500. On eighty-seven Missionaries this sum would not average a large amount as will be seen; and as a goodly number asked that they be reduced as much as $100 each, it will be seen that in the great majority of cases it must have been quite small. The Board was heartily sorry that in many cases it was obliged to cut at all. The salaries were none too large before, and to cut them still more would be making them small indeed. But the Board had better promise $25 and pay it than to promise $50 and find itself utterly unable to pay it. Some will say that a Church such as ours should pay the promised salaries without any trouble. That may be true, but we must look at things as they are and not as they should be. The Boards of some of our sister Churches are hundreds of thousands of dollars in arrears, and are compelled to abandon some of their proposed work. We want to pay, but we can only pay such amounts as the Church stands ready to furnish. Under the existing circumstances the Board did the very best that it could do. The *cut* was not what was expected it would be. Where the salary was already pretty low no cut was made, and only in one instance, as we now remember, was the salary increased, and that only by a very small amount. It is hoped that all will be satisfied with the work of the Board along this line. F.

IN TROUBLE.

THE Home Board finds itself in trouble financially. Perhaps we are in no worse straits than Boards of other Churches, and, indeed, we have fared better; and yet, after having, for a number of years, funds on hand to meet promptly the payments to the missionaries, it does seem strange to have a deficit of nearly $8000. This latter amount was the indebtedness of the Board at its meeting April 10, 1894. Treasurer Reber was present and reported that while the quarter ending Dec. 31, 1893, had been fully met, there was less than $200 in the treasury with which to meet the liabilities of the quarter ending March 31, 1894. This leaves the indebtedness of the Board just about $8000. It might be said here, however, that at the time of the meeting of the Board not much of the Easter offerings had come in as yet. It is hoped that these offerings will greatly relieve the stress of the Board. But the Church at large should take note that the indebtedness of the Board on April 1, 1894, was $8000, and during the summer this state of things cannot greatly improve. We think the Church should know these facts. Now, what shall be done? Must the members of the Board borrow money to pay the missionaries? No, this should not be expected. The Church should not ask it. The Church must shoulder the responsibility. There is no need of saying that the Church cannot raise this money. Even though the times are a little hard, if the proper efforts were put forth the money would be at hand. We ask, first, for the payment of the apportionments. This the Church has promised and this the Church should pay. Then, in the second place, we ask that any and all surplus moneys designed for the Home work be paid over promptly. If this is done and done promptly, the liabilities of the Board can be met. Shall this be done and done at once? F.

LETTER FROM REV. D. B. SCHNEDER.

WE extract the following from a recent letter from Rev. Schneder: To-day, the silver wedding of the Emperor and Empress is being celebrated. It is a gala day all over the empire. The display in Tokyo is gorgeous. It is a western idea—the first public event of its kind in Japan. It is a straw that shows that the wind blows more favorably again to western civilization.

Something of much more account, however, is the result of the election for a new diet held on the 1st of March. The diet was dissolved on the 29th of December last for taking a retrogressive attitude in reference to the foreign policy of the government. The new election sustained the government. The majority in the new diet will consist of members who will, in a discriminating and moderate way, support the government. Hitherto the diet has consisted of two elements, one giving its indiscriminate support to the cabinet, the other opposing it in the most indiscriminate and reckless fashion, thus preventing nearly all useful legislation. Thus while the prospects of constitutional government in Japan were never darker than at the close of late years, they are to-day brighter than they have been since the proclamation of the constitution four years ago. The new diet will probably favor the revision of the treaties on a practicable basis, and the opening of the country to foreigners will be consummated. At the close of 1893 the wheels of progress had almost stopped, and there was a strong force at work to reverse them altogether; now

it is declared both by government and country that they shall go on. And all this is favorable to the incoming of the Kingdom of Christ.

. . . . Our work in two *kens** is progressing well this winter. Renewed life is manifested in the churches themselves, and quite a number of converts have been added.

. . . . It is likely that we shall have another denomination represented in Sendai—the American Episcopalians. That will make eight, counting Greek and Roman Catholics.

. . . . A creed controversy is raging among the native pastors and some of the missionaries in Tokyo belonging to the "Nihon Kiriento Kyokwar,"† Sad.

SUCH IS HEATHENISM.

JUST one or two remarks as to what these false faiths do. They degrade women with an infinite degradation. I have lived in zenanas and harems and have seen the daily life of secluded woman, and I can speak from bitter experience of what their lives are—the intellect dwarfed, so that the woman of twenty or thirty years of age is more like a child of eight intellectually; while all the worst passions of human nature are stimulated and developed in a fearful degree—jealousy, envy, murderous hate, intrigue—running to such an extent that in some countries I have hardly ever been in a women's house or near a women's tent without being asked for drugs with which to disfigure the favorite wife, to take away her life or the life of her infant son. This request has been made of me nearly two hundred times. This is only an indication of the daily life of whose miseries we think so little, and which is a natural product of the systems that we ought to have subverted long ago.

It follows necessarily that there is also an infinite degradation of men. The whole continent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppression, official corruption, which is worse under Mohammedan rule; of all things which are the natural products of systems which are without God in Christ. There are no sanctities of home; nothing to tell of righteousness, temperance, or judgment to come, only a fearful looking for in the future of fiery indignation from some quarter, they know not what; a dread of everlasting rebirths into forms of obnoxious reptiles or insects, or of tortures which are infinite and which are depicted in pictures of fiendish ingenuity.

But what does sickness mean to millions of our fellow-creatures in heathen lands? Throughout the east sickness is believed to be the work of demons. The sick person at once becomes an object of loathing and terror, is put out of the house, is taken to an outhouse, is poorly fed and rarely visited; or the astrologers or priests or medicine-men or wizards assemble, beating big drums and gongs, blowing horns, and making the most fearful noises. They light gigantic fires, and dance round them with their unholy incantations. They beat the sick person with clubs to drive out the demon. They lay him before a roasting fire till his skin is blistered, and then throw him into cold water. They stuff the nostrils of the dying with aromatic mixture or mud, and in some regions they carry the chronic sufferer to a mountain-top, placing barley

* A district of country—a province. † The United Church of Japan.

balls and water beside him, and leave him to die alone. If there were time, I could tell you things that would make it scarcely possible for any one beginning life without a fixed purpose to avoid going into training as a medical missionary. The woe and sickness in the unchristianized world are beyond telling, and I would ask my sisters here to remember that these woes press most heavily upon women, who in the seclusion of their homes are exposed to nameless barbarities in the hour of "the great pain and peril of childbirth," and often perish miserably from barbarous maltreatment.—*Mrs. I. B. Bishop.*

A LETTER FROM JAPAN.

We clip the following interesting letter from Dr. Hoffheins' *Reformed Church Visitor.*

78 HIGASHI SAN-BANCHO,
Sendai, Japan, March 2, 1894.

Dear Dr. Hoffheins:—To-night I was eating my supper all alone, Mrs. Moore being sick in bed, and while eating was looking over the *Reformed Church Visitor* which came to me in the last mail. This recalled to my mind that I promised you that I would let you hear from me some time after I returned to Japan. We are in the midst of our work, and have not time for home sickness, even if there should be any symptoms of that kind. It is said by disinterested parties who have been on the field that the work in this part of the empire is in a more flourishing condition than anywhere else. This is great encouragement to us who labor here, and will, I know, encourage others who are interested in and support our work. To God be all the glory. Our school work is especially flourishing. While other older schools are decreasing in the number in attendance, ours are steadily gaining, and we have a larger number in both our schools than at any previous time. Our schools are in fact just about full. Ten converts were reported in connection with our work last month, and others are seekers. This shows that while our evangelistic work is not booming as the school work, it is moving and souls are born from heathenism into the kingdom of light. When the new lady comes for the school, Mrs. Moore and I will move out, and I will engage more especially in evangelistic work. I am quite interested in the school work, but as it interferes with my other work, and as it is too much of a strain on Mrs. M., I think it better that a change be made. The other day I had quite an interesting experience. A man came to the house whose face seemed very familiar, but I could not place him at first. He said, "you have forgotten me, I suppose, but I have not forgotten you. I used to attend your instruction at such a place in the country, and my name is so and so. I have since become a Christian, and have come to see you and have a talk with you." Then I recalled him as a school teacher of the place I used to visit. He said "I am teaching in a remote place where I and another teacher are the only Christians in all that district; and while we can't go to any church we meet together, we two, and invite our friends and have religious meetings." I was heartly glad to meet him and to hear his story, and rejoiced to know that here and there the seed sown in faith takes root and brings forth fruit. Mrs. Moore had a slight attack of the "grippe," and is not yet over its effect. I am quite well, and

our baby is flourishing. She is such a comfort to us. Are you all well? Let me hear from you. Mrs. Moore and myself send much love to you all.

Yours fraternally, JAIRUS P. MOORE.

CHRISTIAN MARTYRS IN AFRICA.

IT is said that there have been as many as two hundred Christian martyrs in Uganda since the entrance of Protestant missions. Among them were many bold, strong, and faithful characters, who seemed to anticipate their fate, and to speak of it with cheerful courage. Some of them were wont to exhort their Christian friends to be ready for whatever should come, and the words are still cherished in the hearts of Uganda Christians. Prominent among those who suffered martyrdom was one by the name of Nua (Noah), who used to encourage the younger men and lads with these memorable words: "The king will hate us; he will kill us; we know it; and probably you will be afraid to teach others the Word of Christ; therefore, we are anxious to encourage you all in the case of our death. If you find any one who wants to learn to read or be taught about Jesus Christ, teach him. Don't be afraid of being put to death." When some of them were in prison Christian friends visited them, and the following is repeated by one of these native visitors as the very words, so far as his recollection serves him, of one of those imprisoned heroes:

"We are already dead, for we are captured for death. He who has killed us has not done killing. You too will be killed as we are. Whenever you are captured be willing to die rather than deny God by saying to the executioners who seize you and question you, 'I am not a Christian; I don't read and pray.' Continue to persevere like as you have persevered when we were with you. Do not ever grow weary of reading and prayer."

It is a common thing now in their gatherings for social religious worship in Uganda to hear the native Christians recall the brave testimony of the martyrs, and to urge all present to remember the heroic example of those who have died for the faith. The example of these brave Christians who sealed their testimony with their blood is a power among their followers. The Christianity of Uganda converts will be of a higher type and a finer fibre because of these martyr voices that cry to them from beneath the altar.—*Church at Home and Abroad.*

—The *Agaan* has the following account of a "feeling after" God in the case of a Kaffir woman: "Even when I was a young girl, and before ever the Gospel had been brought into this land, I felt a trouble of heart. On a certain day, while working in the field, I was all at once drawn to thinking about the great God. I looked up to Heaven, fell upon my knees, but could say nothing, for I only felt how bad my heart was. I went home and related what had befallen me to my parents, who assured me that the bird which makes the thunder had caused that feeling in me; I must fetch and burn a bunch of long grass and thorns, and rub the ashes vigorously into my skin, and then I might expect to feel better. Of course I did so, but it was of no use. I remained wretched until a missionary came here. People told me about him. I lost no time in going with my husband to see and hear him, and we resolved to settle in the dwelling-place of the Christians."—*Missionary Review.*

THE ANNUAL MEETING OF THE BOARD.

THE General Board of Missions met in Annual Sessions at the Hotel Boyer, Pittsburgh, Pa., April 10, 1894. The following members of the Board were present: President, Rev. J. A. Peters, D. D.; Vice-President, Rev. J. J. Leberman, D.D.; Secretary, Rev. T. J. Barkley; Treasurer, Elder J. T. Reber. Elder C. M. Boush, Treasurer of the Extension Fund, Rev. S. B. Yockey, D.D., Rev. John Bachman, D.D., Rev. E. R. Eschbach, D.D , Elder Homer Ankeny. Superintendents D. S. Fouse, A. C. Whitmer, and D. B. Shuey were also present. The sessions continued from Tuesday evening until Thursday noon. Quite a number of ministers of the Church attended the meetings of the Board during the sessions. An immense amount of work was done by the Board. The sessions commenced early in the morning and continued until late in the evening. Rev. Rufus W. Miller, the Sunday-school Secretary, was present and presented the work of the Sunday-school in its relation to the mission work of the Church. He gave an outline of the work which the Sunday-school Board proposes to do, and that much of this work will be of a missionary character and will be done in connection with the Board of Missions. The matter referred to by the Sunday-school Secretary was put into the hands of a special committee, consisting of Rev. Drs. Eschbach, Yockey, and Elder Horace Ankeny, to report at this meeting. This committee subsequently reported as follows:—We were pleased with the statement of Rev. Rufus W. Miller, General Secretary of the Sunday-school Board of General Synod, in which he declares the purpose of their Board to co-operate with this Board in preliminary missionary work along the line of Sunday-school extension; therefore *Resolved*, that the Secretary be instructed to communicate to the Sunday-school Board that we appreciate the overture made by their Secretary, and we hereby accept their proposition to co-operate with us along lines that shall be mutually acceptable to both Boards.

The Damascus mission (Ill.), made the request that $30 should be paid the pastor for his services during the past quarter, and that then the mission should be self-sustaining. This was agreed to.

The Coneville, Iowa, and Dakota, Ill., charges asked that they be allowed to retain their missionary apportionments to be paid as additional salary to their pastors. The request was granted.

The matter of a purchase of a lot for Chicago came up in regular order. Superintendent Fouse reported that the purchase of the lot on the corner of Jackson Boulevard and Washtena Street had been arranged for at $135 per foot for 65 feet, being $8775. Of this, one-third—$2925—is to be paid as soon as the necessary papers are produced. The remaining $5850 is to be paid in three annual instalments of $1950 each, at six per cent. per annum. All the necessary arrangements were made to purchase the lot at once.

At the last quarterly meeting of the executive committee, Superintendent Shuey was directed to go to Denver, Col., and see to the opening of an English mission. In answer to this Brother Shuey reported that he went to Denver, found the German Church in debt to the amount of $2500. The officers are willing to turn over their entire property to the Board and allow the estab-

lishment of an English in connection with the German interest now there. Superintendent Shuey was authorized to overture the Nebraska Classis to dismiss the congregation to the Kansas Classis, and Rev. D. A. Winter, of Prospect, Ohio, was commissioned to open the English mission commencing with May 1, 1894. In this decisive way the Board is now doing what should have been done long ago.

An urgent appeal came before the Board, that the Otis and Ransom, two points in Kansas, be united in a charge and placed under the Board. For the lack of funds this could not be done, but Superintendent Shuey was requested to supply the points until the October meeting, when, if possible, the field will be taken under the Board.

Rev. W. H. Shults, of Massillon, Ohio, appeared before the Board in the interests of the mission at that point. They have arranged to purchase the U. B. Church for $3750, which is regarded as very reasonable. Brother Shults asked that the Board make them a loan of $1000 by July 1, 1894, with the understanding that the mission shall have the use of it for three years without interest. The request was granted.

The matter of the erection of a chapel for the Hungarian mission in Cleveland came before the Board. It was deemed best that a committee be appointed whose duty it shall be to appeal to the Church for funds for that object, hold these funds, manage the erection of the chapel, pay out all moneys and take receipts for the same, and report to the Board. Rev. J. H. Prugh, D.D., of Pittsburgh, Rev. W. R. Stearly, and Elder Pryer, of Cleveland, were constituted the committee.

Thomasville, North Carolina, was enrolled as a mission, to date from July 1, 1894, with an appropriation of $125. Rev. J. C. Leonard was commissioned as Missionary.

The Board was in need of some additional funds in order to carry forward the Church Extension work. The Board authorized the loan to be made to the amount of $1500. The money was secured from the Treasurer, Rev. S. S. Miller, of the "Society for the Relief of Ministers and their Widows," at the rate of 5½ per cent. interest.

The Superintendent, D. S. Fouse, reported that he had secured $1306.63 in answer to the appeal for the Chicago lot. These funds are placed in Extension Funds of $500 each. Of this, $500 is a Memorial Fund by B. Wolff, Jr., for his son "Bernard C. Wolff." The next is the *Union Extension Fund* of $500 contributed by several persons for the Chicago lot. The remainder fills out the *Lancaster (Ohio) Classis Extension Fund.*

The matter of the Louis Shriver bequest came up for consideration. As the execution of the will seems to be deferred from time to time, Dr. Leberman was authorized to see to the interests of the Board in the matter.

This meeting was a very important one, being the Annual Meeting of the full Board. Very much business came up to be considered. Much of it was routine in its character and could not be of interest to the general reader. The sessions were long and really tiresome at times, and yet interesting throughout. The discussions were earnest at times, but there were no disagreements as to the main questions at issue. Business was dispatched rapidly from the fact that the meeting being held at the hotel and the members being

together the sessions could commence early in the morning and continue late at night. Brother Kriete being sick could not be present, for which all were sorry. The executive committee will meet at Butler, Pa., July 10, 1894. F.

CHICAGO LOT.

UP to the present writing, we have received in answer to our Circular Appeal, the following moneys for the Chicago Lot.

Bernard Wolff, Jr., Pittsburgh, Pa.	$500 00
J. T. Hamilton, Pittsburgh, Pa.	250 00
Charles Santee, Phila., Pa.	50 00
North Union, Ohio	15 00
Thornville, Ohio	55 00
Rev. C. A. Santee, Cavetown, Md.	10 00
Easton, Pa., Dr. H. H. Keiffer	5 00
Rev. A. Lohman, Nebraska	10 00
Y. S. C. E., Minisella, Ohio	10 00
Scottdale, Pa., Missionary Society	5 00
Liscomb mission, Iowa	20 00
Trinity Church, Wilkinsburg, Pa.	10 00
Rev. A. J. Heller, Berlin, Pa.	10 00
Miss Herr, Lampeter, Pa.	1 00
Glenford Charge, Ohio	100 00
Kansas City mission	5 00
Paulding, Ohio, mission	2 00
Leighton, Ohio, mission	2 00
Abeline, Kans., Rev. Dechant	20 00
Delaware, Ohio, Rev. Laher	20 53
Zwingle, Iowa, Rev. Bauman	4 10
Martinsburg, W. Va., Dr. Hoffheins	25 00
Lancaster, St. Stephen's, Dr. Gerhart	9 71
Columbus Junction, Iowa, Rev. D. H. Fouse	19 45
Wilton Junction, Rev. J. C. Beade	18 95
Prospect, Ohio, Rev. D. A. Winter	10 00
Canal, Winchester, Rev. Bretz	10 00
Emporia, Kans., Rev. Shuey	8 50
Stoutsville, Ohio, Rev. Seitz	10 00
Gettysburg, Pa., Rev. Barkley	25 00

We feel thankful for this help. We have the promise of a good deal more, and we hope during the next few months to hear from many who have not yet reported their offerings. This good cause should receive general help.

CHURCH EXTENSION FUNDS.

WE are glad to say that the Board, during the last quarter, received *three* Extension Funds.

(1) "*The Bernard C. Wolf Fund.*

This Fund of $500 was given by Bernard Wolff, Jr., of Pittsburgh, Pa., in memory of his son Bernard C. Wolf, who died a few years ago. What more beautiful and appropriate than this, that the father should erect this beautiful monument to the memory of his son? Such funds are not only appreciated by the Church, but come up as a memorial before God.

(2) "*The Union Church Extension Fund.*"

This Fund was contributed by a number of persons, who gave liberal sums for the purchase of the lot for the English mission in Chicago. Five parties contributed this Fund, but as some of them do not wish to have their names mentioned in this connection, we put their offerings in a Fund bearing the above name. We feel grateful for this offering. May the Lord bless the donors.

(3) The third Fund is the "*Lancaster Classis (O) Extension Fund.*"

A part of this Fund was raised a year ago, and within the last few months it was completed. The Fund is $500, and the classis is to be congratulated upon its completion. It required a good deal of urging and entreating, but the $500 came to hand finally, and the Fund is completed to the everlasting honor of the classis.

This makes the number of Extension Funds *sixteen* under the care and control of the General Board. Several more of these Funds are in sight, and we hope to receive them during the coming summer. No better use can be made of surplus money than to put it into these Funds. They are greatly needed, and we hope many more may soon be received. F.

We doubt whether there is another branch of the Church of Christ in the United States, of equal size with ours, that does not show greater activity in charitable, missionary instruction in the Sunday-school than just precisely in our own.—It is high time that this shame of our nakedness should be made to pass away. In some of the smaller denominations, their Sunday-schools contribute from $5,000 to $10,000 a year to missions.

—The April number of the *Missionary Review of the World* opens with a stirring paper by the noted lady traveler, Mrs. Isabella Bird Bishop, F.R.G.S., "Heathen Claims and Christian Duty" are forcibly presented, as can be done only by one who has seen the dark side of heathen life, and the great possibilities of enlightening this darkness through the Gospel. The progress and needs of the work in India are set forth in able papers by Rev. Edward Storrow and others. Mrs. George A. Paul writes of "Child Marriage in India," and Miss Edith M. Brown, M.D., of proposed "Medical Training for Women in India." The editor-in-chief supplies a biographical sketch of "Adomrain Judson," the Apostle of Burma, and the story of Miss Annie Taylor's Journey Across Thibet is narrated with thrilling accounts of the experiences through which she passed in crossing the "Roof of the World." In the International Department, Dr. R. H. Nasson, of Africa, shows "What Commerce and Science Owe to Missionaries," and Dr. C. W. Cushing reviews in brief the life of Cyrus Hamlin, D.D., for nearly half a century missionary to Turkey.

The other departments contain their usual amount of fresh and valuable information, suggestion, and comment as to the problems and progress of work at home and abroad.

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Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

MISSION ITEMS.

—The Ft. Wayne mission arranged to let the contract for the erection of its new Church on April 1st, but at this writing we have not heard whether the arrangements have been carried out. No doubt they have been. The Church is to cost nearly $15,000, and the auditorium and chapel combined will seat at least 800 people. We wish these worthy people with their energetic pastor all manner of success because they deserve it.

—Our mission at Lincoln, Neb., deferred the building of the Church last year because of the stringency of the times. Lately, in a communication to us, they assured us that the work would be vigorously pushed to completion during the coming summer. We hope that these people will meet, in some measure at least, with the success they deserve.

—Word comes from Columbus, Ohio, that work will be resumed on the Chapel at once, and by the time this appears in print, the work will be well on the way. The foundation was put in last fall, so that the superstructure can soon be pushed to completion. If finished as planned, it will be a comfortable house of worship. The corner stone was laid on April 15, Dr. Peters preaching the sermon.

—Pastor Shults, at Massillon, Ohio, is very much encouraged with his work. He now has on his roll forty-five members. The congregation has an opportunity to purchase a very desirable church property in the western portion of the city. They would like to have some help from the Extension Board, but, alas, that arm of the work is already overdrawn to such a figure that it is almost impossible to give help at this time. The Board at its last meeting gave a loan, however, of $1000 for a short time.

—The Board at its last meeting made appropriations amounting to a little over $34,000. That sum will be required for the year commencing April 1, 1894. This is exclusive of Rev. Paul Sommerlotte, the Harbor Missionary, whose salary is $1000. This will make the grand total of the appropriations $35,000. The apportionments promised by the Synods amount to $40,000. It would seem that there should be no difficulty in getting these $35 000, if even the times are a little hard. In addition to the $4000 apportioned, the women of the Church will give some help, while now and then persons make special offerings for the work. Brethern let us see whether these moneys cannot be furnished promptly.

—The mission at Imogene, Iowa, was referred to the Lincoln Classis. To the Board, this mission seems hopeless, and the Board cannot see how it can be made a success. Hence the Classis must deal with it in a way that seems best to it. It is to be regretted that those faithful people cannot be served from some other point, so as to strengthen them and give them the ministrations of God's house.

—The missions at Concord, N. C., Easton, Pa., Warren, Ohio, Dakota, Ill., and Damascus, Ill., will not be carried on the roll of the Board any longer,

they having become self-supporting during the year. There are quite a number of missions that are very near the line of self-support, and by another year will be enabled to take care of themselves. It must be quite a relief to a congregation to be independent of the Board. Nothing makes a man feel so good as when he can take care of himself. It is the same with a mission.

—The Board has taken steps to do a little additional work among the Hungarians. A young man at South Norwalk, Conn., who has been supplying the Hungarians at that place with preaching is to be licensed and ordained, and two other intelligent, pious young Hungarians, one at Chicago, Ill., and the other at Phœnixville, Pa., are to go to our Theological Seminaries for a short time, so as to become better prepared for the work, and are then to do work among the Hungarians of this country. This is a very sensible action on the part of the Board. The Hungarian ministers need to understand better the customs of the American Church. F.

—Speaking of his work in Phœnixville, Pa., pastor Yost says: "If you knew as we do the general depression through which we have passed, the exodus of people from our town, and the strain of discouragement in the community, during the past year, you would join me in considering the report fairly encouraging. The financial part is beyond my expectations. Some of our men have hardly made half time at small wages. Some have been out of employment months at a time, All of our people have been affected by the depression. We have no wealthy contributors. And yet we have been able to meet all our expenses. So far as I can learn, our congregation is the only one in the town that has done this. The outlook is brightening, the iron works having secured large contracts; but at best it will take some time for the people to recover from the loss of the past year. The numerical increase is not large but substantial, giving strength and influence to the church. The spiritual condition of the people has at no time been more encouraging than at present. The young people have pledged a $10 yearly contribution for a missionary in Japan. That will mean among them "systematic going and getting," and I think it will mean also an equal amount for home missions."

—Some of our missions have been seriously depressed by the financial crisis; and possibly none more so than that at Steelton, Pa. But the prospects are brightening, and the outlook is hopeful, though many of our people are badly off.

—Some years ago the mission church in Lancaster, Pa., was enlarged, and a debt was created. This debt has now been paid, the Board giving a portion promised a year ago, and the mission can devote its energies to other necessary work.

—St. Stephen's Church, Baltimore, Md., although organized only a year, already asks a reduction of $100 in the appropriation. Owing to the illness of pastor Levan, there were no additions at Easter; but delightful services were held.

—Grace Church, Easton, has not a large membership, and has no wealth, but has a debt of $1350 on its parsonage, and all feel the pressure of the

times,—and yet they declare themselves self-supporting. That is bravely done. Congratulations; and let the Church rejoice with them.

—Few additions and few losses are reported from Tower City, Pa. At this point the congregation lately entered the new church, but with rented chairs and temporary furnishing. The missionary hopes to lay the foundation of the church in Lykens, Pa., this spring, in order to have at least a beginning.

—Rev. J. G. Biegert writes from Seattle, Wash., that he thinks the people in that new Pacific Coast field suffer most in the present panic. He says: "Several of my leading members had to leave the city because they could not find work. I have sixteen day-scholars who pay me about $60 a year."

—Missionary Reiter at Roanoke, Va., has given much time for months past to the building of the church which is now under roof. The work so far done is not only well done but also paid for. Much of his effort of late has been to secure money to finish the building, for so much depends on having a church home. Good pledges amounting to $200 remained unpaid, but he did not build on promises, and so is not in debt. His work and anxiety are wearing upon him, and so they interfere with all his work. Owing to hard times no additional salary can be assumed, but even with dull times they hope to raise the interest due the Board on the loan for a lot. "We are few in number," he adds, "but we work in harmony; and the prospects are such that I consider the mission in a fair way to gain a good footing."

—For a number of years the mission at York, Pa., has given a large amount for benevolence; and from the amount reported this year says the pastor, they might be expected to assume a larger amount of salary and so ask for a much smaller appropriation; but this would lessen their giving to benevolence, which would be a mistaken policy. They will soon reach self-support, and then they can continue on in the way of large contributions, to benevolence. The Easter alms in 1893 were $126 50; in 1894, $140. The most marked feature of the work of the year is the spirit of harmony which prevails througout the congregation, and the quickened interest in the prayer meeting and the Sunday-school. The services are well attended, and the people are hopeful. If the financial condition of the country should brighten during the year, we hope to relieve the Board entirely in a twelvemonth.

—The misson in Everett, Wash., by special pledges is supported by the congregation in Frederick, Md., and by the Christian Endeavor Society of Third Street church Easton, Pa. Rev. Gottfried Vetter has been there for several months and now sends in his first report. Everett is a new town, the centre of trade for a large section, but just now greatly kept back by the hard times, many people having been driven away by lack of work; and so the prospects are less favorable than some months ago, but this is only for the present. A few members of eastern churches and of eastern tongue are here from Lebanon, Pa., and other places. The missionary adds: "I will give the field a fair trial, but all western work is hard."

—At Royersford, Pa., the prospects of the town are brightening; and with spring time will come new enterprises that will make better times. Most of the members pay well, but yet the finances have been reduced by the hard times. An important step has been made in the purchase of the corner lot next to the church, which will greatly improve the church property.

—The report from Astoria, Oregon, says: "None regrets the apparently slow growth here more than I do, but we are gaining ground and I know that the time is coming when we will have flourishing Reformed congregations on this Coast. Here in Astoria we can expect very little till we have a church home of our own, and I am working hard to this end. Not one of my people is now making expenses, so that I cannot press them; but they promise to stand by me when better times come. Everybody is watching the progress of a promised railroad through here, hoping for better times. Other churches are making no better progress than we. The Baptists have been without a pastor for nearly a year because they cannot support one. The Presbyterians have no pastor for the same reason. Also the Swedish Lutheran church is closed. The Methodists, the Episcopalians and the Congregationalists can hardly keep up. No wonder then that I ask for the same appropriation."

—Pastor Graedel, of Ballard, Wash., says: "A glance at my statistical report depresses my heart. I see too clearly how little I have been able to do; but I beg the reverend Board not to apply to me the same measuring-stick used for the eastern missions. Never since I lived on this Coast have I seen such hard times. Even my preaching at Blaine had to be given up. So of Hamilton. I made repeated efforts to gather some of the Germans in Tacoma, but thus far without success."

—The work in Altoona, Pa., is progressing very nicely. The membership is now large. The basement is always well filled. The hard times have interfered with meeting their financial obligations, but there is no ground for discouragement. A printed financial report shows in detail the income and the outlay of the congregation, so that every member may have it before his own eyes—no small satisfaction.

—During the past year the mission at Winchester, Va., has had extra outlay in buying an organ, repainting church and parsonage, and renewing the insurance. "The people have been doing admirably," says the pastor. They are putting forth every effort to secure from Congress their claim for damages done to the church during the war by Federal soldiers; and if successful in this, their immediate self-support is assured. As it is, the people are paying nearly $8.00 a member this year.

—Of Scranton, Pa., it may be said, this is the mission that built a church in four days! The missionary says that notwithstanding many discouraging features the work during the year made some progress and the outlook is promising. If business revives, considerable building will go forward right around the church, which will bring many new people within its influence. He says: "there are many excellent fields in the city where Sunday-schools could be organized. Some time ago I made a house to house canvass in Dunmore, a suburb of 10,000, half of whom are Roman Catholics, being for the other 5,000 only four churches, two of which are very weak. I found many children that attend no Sunday-school, and many people who seldom go to church. I would have been only too glad to follow up this work by organizing a Sunday-school, but my present pressing work makes this impossible. My audiences are increasing, and I have good hopes of success in collecting money for our permanent church; but owing to hard times I have made no general aggressive effort in this line." W.

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts of the treasury during the month of March were $5031.81. Of this amount $1846.03 were designated as self-denial offerings, which added to $1109.72 received in February, will make $2955 75, the full amount as the result of the special effort to the 31st of March. To say that the result is disappointing, is to put it mildly. We are satisfied that still enough will be received to raise the sum to at least $3000. We refrain from comment. We prefer leaving the membership of our Church to their own candid thoughts on the subject.

—We had hoped that a sufficient sum would be realized from the self-denial effort to square our bank account without drawing upon the legacies late to hand, leaving them for a larger extension and improvement of our work. But our work must go on, and will go on. We have faith in God for that. Our latest intelligence is highly encouraging. This was a special effort for a specific purpose, and we trust those who have taken part in it will not allow it to interfere with their regular contributions. On these the Board is dependent for its running expenses. And to increase these is but a thank offering for the continued success with which God is blessing our work.

—In the letter from Rev. Dr. Moore, which we have clipped from Rev. Dr. Hoffheins' *Reformed Church Visitor*, which appears on another page, he states that while other Mission Schools in Japan are falling off in the number of students, both of ours have a larger number than ever before. In a previous communication he stated that every room in the Girls' School was occupied, except the one used as an infirmary. He inquired of the Board whether he should admit more poor girls, especially as beneficiaries? The Board replied, continue to receive them as long as you have room and the appropriations are not exhausted. There has been a steady growth in both our Schools from the beginning.

—We have now considerably over two hundred scholars, male and female, in our two schools. And the prospect is that we are about to be confronted with the question, What are we to do with the continued inflow. Shall we refuse to receive the new-comers? Or, shall we enlarge our facilities for their reception? So far as the teaching force is concerned, that is not the most formidable difficulty. For with the new missionaries about to go out, additional aid, should it be necessary, can readily be secured by employing inexpensive native teachers. The greatest perplexity is in providing for them rooms, etc. Not long since the Mission asked the Board for an appropriation of $500, to erect dormitories. This we were compelled to decline. And yet enlarged accommodations seems to be the alternative to turning the new students away. The cost of building in Japan is very low, and a few hundreds of dollars would provide for the reception of quite a number additional students. But the Board has learned a very effective lesson upon the subject of contracting debts. What will the Church have us do?

—We have been observing with some measure of anxiety the drift of the

anti-foreign feeling in Japan. It seemed, for a time, to threaten the successful prosecution of our mission work. The extremists, in the way of retaliation on the western nation for refusing their inadmissable demands in the way of treaty revision, sought to confine all foreigners to the open ports, and permit them to penetrate the interior of the country only under the most rigid and literal construction of their exclusive laws, which laws had been very liberally construed by the government. In consequence of extreme enactments by the late diet, it was prorogued and subsequently dissolved in last December by imperial authority. An election was held for a new diet on March 1, 1894, which resulted in the defeat of the extremists and in supporting the government. This is a reaction against the anti-foreign sentiment which had been growing by threatening the harmony of their foreign relations. The conservative and mild policy of the government is thus vindicated, and it is hoped that with conciliatory counsels, a reasonable revision of treaties will be reached, and larger liberty in the Empire will be conceded to foreigners. This, of course, will greatly favor the pressing forward of the work of Christian missions. In a word, a decidedly favorable turn has been inaugurated.

—As we have done before, we would again earnestly commend the *Japan Evangelist* to the favorable consideration and support of our ministers and members. The magazine is very favorably received by the friends of foreign missions outside of our Church, both in Japan and this country. One great recommendation of it is, that much of its matter is, not from an American standpoint, concerning Japan, but from a Japanese point of view, and by its own writers, descriptive of themselves. It abounds in material for the information of those whose hearts are enlisted in our foreign work, and it will furnish our ministers with much material for the profitable and successful presentation of the cause to their people. Brother Hoy ought to be sustained in the commendable enterprise. The price is $1 per year. Send us your name and the subscription and we will send them forward.

—Arrangements have been made by which Mrs. Hoy and her children will come on furlough to this country some time in May. Rev. Hoy will not accompany them at that time, finding himself unable to avail himself of the furlough granted by the Board, until he will have succeeded in establishing his *Japan Evangelist* on a permanent basis. In a year or two after he will follow his family to this country, where he will take a short vacation, which, even now, he much needs.

—In looking over the acknowlegments of the receipts by our treasurer for the last two or three months, we noticed with great gratification the large number of contributions. The amounts in some cases are small, but they give evidence of a growing and widening of interest in the cause. In many cases a start has been made, and we doubt not but that the interest will grow, and from many quarters contributions will flow in where heretofore but little interest was exhibited. This has been caused, no doubt, in not a few cases by the self-denial effort, and in many others by a spirit of approval of the action of the last General Synod. May the interest grow rapidly, and the fruits abound.

—Dr. Moore reports that they have to report ten converts during April as the fruits of our work, while others are seekers. Several baptisms have recently been administered to students in the Girls' School. And we learn from the

Secretary of the Mission that the additions in our field are greater in number this year than last. To God's name be all the praise.

—The Buddhists in Japan are trying to monopolize the sale of lumber, so as to prevent the Christians procuring material for building churches.

—We learn from Rev. Schneder's letter, on another page, that there is something of a theological controversy between native ministers and missionaries in the United Church. This is, perhaps, sad, but only what is to be expected. From the beginning doctrine was evolved and reached its definition in the midst, and as the result, of controversy. And we suppose it will be so till the end of time. At the time of the adoption of the creed by the United Church of Japan, some of the missionaries desired the adoption of a pretty extended system of theological doctrine. This the native ministry declined to do, accepting as their fundamental base, the cardinal faith of Christianity as embodied in the Apostles' Creed, prefaced by a preamble defining in general terms the Trinity of the Godhead, and accepting the formal and material principles of the Reformation. The Japanese maintained, wisely we believe, that they could not accept a theology *ready made;* evolved from the standpoint of a foreign life; that they must grow into one from the standpoint of their native life and peculiar spirit. To attempt now to shape their dogma to the pattern or semblance of western Christianity, we think a mistake. Holding uncompromisingly to the central factual faith of our holy Christianity, let them formulate the intellectual apprehension of the contents of that faith, according to Japanese apprehension, rather than to a strange western understanding. The Japanese must evolve a history of doctrine of their own. It is all right to guard them against error, but not to force the definitions of a foreign life upon them. They must have a Japanese theology, just as we have an American theology.

—A movement has been inaugurated to erect a new and suitable church building in connection with our mission in Sendai. What has heretofore served them in this regard, is an old abandoned Buddhist temple. It has been frequently repaired, as best the Christians were able, and as in its dilapidated condition it was susceptible of. It seems to be no longer sufficient for the needs of the growing congregation. As being so closely related to, and indeed identified with our mission, the members of the mission are cordially favoring, and actively co-operating in the enterprise. The native membership have subscribed liberally according to their very limited means, and are paying in in instalments. The Woman's Sewing Society is most industriously lending a helping hand. But the proceeds of their work are so terribly scanty as to give but small promise of efficient aid. Amongst other things they make Japanese *tabi* or socks, for which they get about two-fifths of a cent per pair. The expectation is that they will be able to raise about $1500 western money, but they will need, if their plans are realized, some $2000 additional. Now here is an opportunity for some member or members of our church in this country to make a grand investment for souls by donating the necessary means. Such things are done in other churches, can it not be done in ours? The Board is not able to undertake such an enterprise. Must our mission remain without a suitable church building? Where is the liberal soul who will glorify God by the gift of the needed means?

—Do you keep a savings bank in your house—a box or a purse to gather

your benevolent savings? We know a lady member of our church who keeps such a bank. When she comes in from shopping or from market, and finds that she has a penny or two or a nickel in her purse, she drops it into her charity bank. When she is called upon for a contribution for missions or other church work, she goes to her bank. It will surprise any one to find how these small gatherings will accumulate. Try the experiment.

—In Rev. D. B. Schneder's last letter he expressed the hope that the Christian Endeavor movement for the support of another missionary would prove a success, expressing the urgent necessity for another man. There will be joy in our mission when it is learned that they are to be reinforced by the addition of two workers; Miss Zurfluh in the Girls' School, and the Christian Endeavor missionary for the general work. What a privilege it would be to be there when the intelligence reaches them.

—If you stand in need of Foreign Missionary Evelopes, or desire any Centennial Medals, write to the Secretary of the Board. C.

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THE TWO CHAINS.

A WESLEYAN missionary in the Deccan of India describes two scenes witnessed in a certain village. They were three years apart. In the first scene a woman's cry was heard, followed by a man's cries. He was dragging her out of a hut. "With many a heavy curse and heavier blow he drags her to the village blacksmith. An iron chain lies on the ground, and while the husband holds his wife, one end of the chain is riveted to her leg and the other made secure to the heavy block of wood. This block she must carry wherever she goes." But three years later a new scene appears in that same village. A mission church has arisen, and some thirty Christian villagers are listening to the message of the Gospel. The preacher is the man who had the chain forged and fastened to his wife. He is still passionate and bold; but what a change has come over him! He is telling in burning words of a Saviour's love, of world-wide purposes of grace, and exhorts the recent converts, some of whom he has himself led to the Saviour, to be worthy of the name of Christ. I sit listening and thinking of that iron chain lying among similar trophies in my study drawer; I seem to see in the preacher's hands another chain, the chain of Christ's love, with which he now seeks to bind souls.—*Selected.*

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—Japan has 26,000 public schools. The 39,000 teachers are Buddhists. If a teacher begins to be interested in Christianity and attend church every Sunday he is dismissed, some other reason being given. So, though some teachers want to hear of Christ, they do not come to Church openly, for fear of losing their positions.—MRS. SAKURAI.

—Japanese Confucianism gives a moral system with no religion, with no God and Father of *all* men. Therefore, it does not know whatto do with women and children any more than Plato did. Though it conserves the family line, it could never create the home. Though it aids the government, it could never evolve political liberty. Confucius has done a great and good work in Japan, but the greater Master has come now. Were it not for what Confucius did, it would be harder for Christ to do his uplifting work here.—*J. H. De Forest, D.D., in the Golden Rule.*

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to REBECCA HAMILTON SCHIVELY,
252 S. Main Street, Chambersburg, Pa.

FROM THE SOCIETIES.

The Coming Organization in the Synod of the Potomac.—From the Missionary Society of Juniata Classis came a request to this Synod, convened at Gettysburg last October, for the formation of a synodical missionary society. In compliance with this desire, the Synod authorized the classical societies of Mercersburg and Juniata Classes, and such others as might be organized, to form a synodical society. A committee of three was chosen to assist in the organization, and the co-operation of the President and Recording Secretary of the Woman's Missionary Society of the General Synod was requested. The committee included Rev. T. J. Barkley, Rev. F. F. Bahner, and Elder H. Wirt Shriver.

Accordingly, these gentlemen and the ladies designated to confer with them met at Trinity Church, Waynesboro, Pa., on Easter Monday. After some deliberation, it was decided to call a meeting for the purpose of organization, to be held on the third Thursday of September, 1894. Each classical society and each classis in which no society shall have been organized, will be requested to send two delegates. A central place for the meeting will be selected by the committee after the action of the societies and classes becomes known.

Zion's Classis, Synod of the Potomac.—We are glad to learn that the ladies of this classis have set on foot a movement to organize a missionary society. It is to be hoped that the new classical society may be in good working order before the meeting above referred to, and be ready to send representatives with a good report as to general interest in missions, and liberal collections.

Classical Society, Mercersburg Classis.—The W. M. S. of Mercersburg Classis will, as announced in our last issue, hold its fifth annual meeting in Zion Church, Chambersburg, Pa., May 11th and 12th. Alive to the crying need of quickened missionary activity, and recognizing the good service done by the societies already formed, the earnest and broad-minded pastors and elders of Mercersburg Classis, in 1890, organized this society, without waiting for solicitation from the women. Some peculiarities in its methods may interest our readers. As it is true that the ideal missionary society is the whole Church of Christ, it is thought that any organization intended to facilitate the work of any special class of members should embrace the whole of that class. Accordingly, the Constitution recognizes "every woman communicant member" in the Classis as a member of its Woman's Society; and the delegates chosen do not represent the societies, but *all* the women of the congregation. The collections are made on the "envelope system." The

delegates of a congregation constitute a committee to make collections in that congregation until their successors are chosen. They are furnished on demand with enough envelopes for all the female communicant members of their congregation. There is no fixed *per capita* contribution, but each lady is asked to subscribe annually whatever she can spare, over and above her congregational obligations, giving a promissory card, which the delegates retain; and, while small gifts are cheerfully received, the subscribers are urged to increase their gifts for special objects. Delegates are expected to keep a full, corrected list of the women members, and not to pass by the poorest in making collections; especially, not to neglect any who may seem to take little or no interest in missions. For another leading idea of this society is that it is a primary duty of active workers to promote an interest among their fellow-members; and this cannot be done by ignoring any on the presupposition that they will not give. Some members, it is true, take so little interest as to lose or even throw away, on their way home from church, the modest envelope given them. With such, it is indeed uphill work; but the delegates are encouraged to persevere, and to trust to time and to a holy ingenuity, with the blessing of God, to bring about a better state of feeling.

The amounts raised by the society have thus far been about equally divided between Home and Foreign Missions. For two years past, a certain sum has been annually placed on interest toward the formation of a building fund.

Missionary Society of the Reformed Congregation at Mercersburg.—This society held an interesting public meeting on the evening of Saturday, April 7th. Although the weather was unpleasant, there was a good attendance, and much interest was manifested. The opening voluntary, from Mendelssohn, was given by Prof. Stein, but Miss Palsgrove, the faithful organist of the church, presided throughout the exercises. The pastor, Rev. Z. A. Yearick, conducted the devotional services, selecting as the Scripture lesson the inspiring prophetic psalm, the 72d. The hymns were familiar, and were sung with spirit. A solo, "I Know that my Redeemer Lives," by Hill, was sung by Miss Annie Deatrick, and an anthem, "From the Rising of the Sun," by the choir. Both of these excellent selections were rendered with good taste and true devotional expression.

The principal address of the evening was made by Miss Fuji Tsukamotu, a Japanese student at Wilson College, Chambersburg, Pa. She appeared in her native costume. After giving many particulars with regard to dress, food, customs, and education—especially that of girls—in Japan, she spoke feelingly of the debt of gratitude owed by her people to Christian missionaries; describing the training she had herself received in a missionary school at Tokio, and relating how she had been taught to pray, through the children's meetings held by its teacher. Rev. Dr. Irvine, President of Mercersburg College, who had promised to deliver an address, was prevented by illness from being present, but his place was ably taken by Prof. J. Rauch Stein. He spoke of an active interest in missions as the duty of every Christian. Citing the examples of public-spirited, self-sacrificing heathen of classic times, whose influence, exerted for the aggrandizement of their country, has come down even to the present day, he urged the superiority of the love of Christ as a motive impelling His people to labor for the advancement of His kingdom. The

Recording Secretary W. M. S. G. S. being present, spoke by request, but very briefly, of the work of the various grades of missionary societies now organized in the Reformed Church in the United States, especially of the Society of Mercersburg Classis, its status and its objects.

A very warm feeling for missions exists in the congregation at Mercersburg. Its societies have appropriated their offerings principally to Foreign Missions. Two or more students have at different times been supported by them in our Japanese institutions. The officers of the congregational society are: *President*, Mrs. A. R. Schnebley; *Vice-president*, Miss Mary Spangler; *Secretary*, Miss K. Antoinette Shannon; *Treasurer*, Miss Anna Rupley. The pastor, as chaplain, conducts all devotional exercises.

From Baltimore. (*By J. S. C.*)—The Third Reformed Church of Baltimore has been brought into very close sympathy with Japan by the presence of Miss Fuji Tsukamotu, a native of that country, and Mrs. Lizzie Poorbaugh Cort, our returned missionary. Miss Tsukamotu is a living witness of the power of Christianity in a heathen land, She appeared in native costume, and delivered a very pleasing address. No one could fail to be impressed with her earnestness and her great desire to carry the gospel back to her own people. She is a consecrated Christian, and we could not but learn a lesson from her, when we saw what a high estimate she put on our holy religion, and what sacrifices her people are willing to make for the faith as it is in Jesus. Her presence was a sermon and an inspiration to us. She entered heartily into the spirit of our beautiful Easter service, and expressed great delight at being permitted to take part in such a joyous occasion.

On the following Sunday, we were entertained and instructed by the address of Mrs. Cort. She gave a practical and pointed talk on the work of the Girls' School at Sendai. Our hearts were made to rejoice at the success of the consecrated workers who have gone forth. True, the discouragements are many, and we are so slow in responding to the appeals of the mission for our aid; still, we could not help but feel that a great work is being done. Our people have received new zeal and courage from the presence and earnest words of these witnesses. May the God of all nations kindle anew the flame of love for our fellow-men, and may many be constrained to lay on the altar of the gospel not only their prayers and alms, but their lives, for the dear Lord's sake and for the sake of suffering humanity!

Mission Anniversary. (*D. W. G.*)—The fifth anniversary of the Missionary Society of the Reformed congregation at Willow Street, Lancaster County, Pa., Rev. D. W. Gerhard, pastor, was celebrated on Sunday evening, April 8th. There was a large attendance, and much interest was manifested. Monthly meetings are held on Sunday evenings, and many persons take active part in them. There are about as many members enrolled in the missionary society as in the congregation. The sum of $32.85 was raised during the year, part of which was devoted to Home Missions, through the Bi-synodic Board, and part was given to Woman's Work, through Lancaster Classis.

The meetings throughout the year are well attended, and the society in various ways is instrumental for good. An election for officers resulted as follows: B. F. Miller, *President;* John B. Kendig, *Vice-president:* Miss Emma Brenneman, *Secretary;* John G. Rush, *Treasurer.*

COME, HOLY SPIRIT.

Come Holy Spirit, come with power;
  Show us anew the Saviour slain;
Impress on these dull souls of ours,
  The ransom paid these souls to gain.

Show us anew the tender love,
  The matchless pity of our Lord—
Until our hearts shall burn to spread
  The story of that love abroad.

Oh, come! and let thy heavenly light
  Illumine every breast within—
Open our eyes that we may see
  The nations dying in their sin.

Come, quickly come! We idly sleep,
  And lo, the shadows swiftly flee—
The Master cometh—shall he chide,
  "*Ye have not done it unto me?*"

Lucy Randolph Fleming.

JAPAN'S NATIONAL FLOWER.

THE cherry blossom is the national flower of Japan, as the rose is of England, the lily of France, the thistle of Scotland, and the shamrock of Ireland. On the Mikado's flags, papers, and carriages, and on the soldiers' caps and uniforms, you will see the open chrysanthemum. But the flower of the people and the nation is the flower of the blossoming cherry-tree. All over Japan, the Japanese cultivate by the millions the *sakura*, or cherry-tree, which is valued only for the beauty of its blossoms. From an entire tree you could not get ripe cherries enough to make a pie; but the blossoms are massed together on the boughs like clouds, and the blossoms are often as large as a rose.

Picnics in Japan are called, "Going to see the flowers." In June, millions of the people go out to sing and sport and laugh and play under the cherry trees, or to catch "the snow-showers that do not fall from the skies." There are tens of thousands of stanzas of poetry about the cherry-tree. Some of the people become so enchanted with the lovely blossoms under them, as even to worship the famous old trees.

At a meeting of the Presbyterian General Assembly, when the report on missions gave a large sum as derived from legacies and the Woman's Board, some one is said to have moved a vote of thanks "to the dead men and live women of our churches."—*Peloubet.*

The charity that begins at home and stays at home generally dies of heart failure.—*Ram's Horn.*

"A man is good for nothing but to be used up," said Dr. Arthur Mitchell, the late Secretary of the Presbyterian Board of Missions. Has a woman any higher value?

—God never sends His children forth on an errand without equipment.—TWITCHELL.

THISTLE-DOWN.

ONE after another, floating through the soft summer air under the clear blue and golden sky, go the delicate silvery plumes of the thistle-down, aerial craft, freighted each with its microscopic germ. Many of those wandering seedlets perish; but here and there one falls on good ground, and where the Providence that clothes the lily would have a thistle spring up, there it silently roots itself. Thus often the editor of this department thinks of this work of hers. It seems light and inconsiderable; a few pages for women and children, a small and unobtrusive work, laid modestly beside the important contributions of the leaders in the Church's missionary enterprises. But now and then, there is encouraging evidence that the small seeds scattered upon the air have fallen into some fruitful spot, and are springing up in the shape of new endeavor. Letters from the dear women of the Church show that the suggestions here made are favorably received. The "Penny Social," put at our disposal by the kindness of a friend, has been used, we trust profitably, by more than one missionary society. In its way, it is educational for the young people, and we gladly take the slight trouble of copying and mailing it. Every answer sent by our young friends to the questions sometimes found on their especial page, is a cheering token that good soil is there for the little germ.

The latest pleasure of this kind has been afforded us by the letter of a Pittsburgh lady, a member of St. Mark's Memorial Church, telling us that she has obtained from Rev. Dr. Fouse the addresses of four missionaries' families, with the intention of sending out literature, especially Reformed periodicals, as suggested in our February issue. It is most gratifying to receive these responses, and to find that the work of this department, although done in conscious insufficiency, is not entirely unavailing. It is intended to aid Reformed women in their labors for the advancement of Christ's kingdom on earth; and will not they, in their turn, aid the editor not only by their prayers, but by their contributions and their words of encouragement?

—A life of wonderful beauty and usefulness was that of Miss Charlotte M. Tucker, better known among us as A. L. O. E., who died at Amritsar, India, last December. In her fifty-fourth year she "turned her back upon all the pleasures of a refined English home," and, without once returning to it, spent the past eighteen years in "unceasing work, at her own charges, for the conversion of women of the Punjab."—*Woman's Work for Woman.*

—The Woman's Foreign Missionary Society of the Methodist Church asks its membership of 150,000 for a thank-offering of $150,000 this year, with which to mark their silver anniversary.—*Woman's Work for Woman.*

—Every morning before we cross our threshold, before we make a single plan or appointment for the day, we must give ourselves unto our Father's business. We are not, as we sometimes do, to determine what we will do, and then devote it to God; but we are first to devote ourselves to God, and ask Him what we shall do.—McKenzie.

—To go to Him and get the perfect idea of life and of every action of life, and then to go forth and by His strength fulfill it—that is the New Testament conception of a strong, successful life. How simple and how glorious it is!—Phillips Brooks.

THE CHILDREN'S PAGE.

Missionaries and Languages.

SOME of us are tempted to think that learning the grammar of our own language is hard work enough. We grumble very loudly over "orthography, etymology, syntax and prosody." But when it comes to two, or even three languages it does mean a headache! I have been trying a new one myself lately, so I feel very warm sympathy with you and the dear missionaries.

I do not think you would ever grumble again about your language lessons, with a teacher at hand to help you and a good grammar with plenty of helpful rules, if you could know all the missionaries have to go through when they begin to learn a strange language in the mission field. First of all, the sounds are sometimes very difficult, so that it is almost impossible to say the words. The Chinese and other nations find some of our sounds just as puzzling as we find theirs. You have often been amused at the way the African names are spelled; people here say they cannot pronounce them, and that it is absurd to spell them like that. They quite forget that the Africans say them as easily as we can read English. In China the same word pronounced in a slightly different tone may mean at least eight different things! A young missionary who went out last autumn wrote home a funny, pitiful story about one word, *sang*, which she *could not* learn to say rightly.

Some missionaries say the language they have to learn has so many words, that, like the poor woman in a shoe with her children, they "don't know what to do." The Rev. E. T. Sandys, an English missionary in India, tells how difficult Bengali is. He says:—

"I am very busy from day to day with my Bengali, trying to get these curious sounds to stick in my brain, if possible, though one wonders if one can ever really hope to get hold of the language within a reasonable space of time. One great difficulty is, that the written or book language is very different to the spoken or colloquial language; so that, after reading, one cannot speak many of the words which one has learned from the book. For instance, the book word for 'tree' is '*toru*,' but the colloquial is '*gach*,' while half-way between the two (*i. e.*, half-book and half-colloquial) is another word '*brikhau*'! Most things have this double way of being expressed, and one has to learn both; the colloquial for speaking to the poor, the book words for writing letters and speaking to the better classes."

Quite the opposite difficulty is reported from East Africa. A missionary writes from Frere Town, that one word in the Swahili language has to do duty for six English ones. They use the same word for God's Throne in Heaven that they do for a little three-legged stool. And they have no word for "crown" but one which means "turban." Miss Barton was afraid when she taught the black boys and girls about "a crown for little children" that they would think it meant having to wear a turban like the Arabs, whom they hate. One language, you see, has too many words; the other has not words enough.

Very often the missionaries ask us to pray that they may be brave and patient and not get tired of their task. Some day, when the sun is very hot and you are very tired, and find it hard to fix your mind on that French verb or Latin declension, will you remember the dear young missionaries in distant lands, just as hot, just as tired, just as puzzled over verbs and

declensions, but much more patient than yourself? The thing that tries them most is not the hard work of learning the language, but the long delay before they can tell the people of the Saviour Jesus Christ. Many missionaries learn texts, and say them to the people long before they can speak the language, and others learn to sing hymns.

You have read of Bishop Tucker preaching in Uganda to a thousand people; how did he manage when he did not know their language and they could not understand English? He used an interpreter. The Bishop spoke a sentence in English, then Mr. Gordon, who has been long in Uganda, translated it; the Bishop said the next sentence, Mr. Gordon translated that, and so on. It is very slow and difficult work to preach in this way, and missionaries are always glad when they know enough to speak to the people without an interpreter's help.

There are dozens of other lights which we might throw on our language lessons, but I have only room to ask and answer one question before I stop. Is it of any use for a boy to learn French, or German, or Latin, or Greek, when he is hoping one day to go to China and learn the difficult language there? Yes, it is of use indeed. Every language you learn makes it easier to learn another. The mind gets accustomed to various constructions, the eye to various characters, the ear to various sounds. One who has learned French well is much more likely to master Chinese than one who speaks only English. A dear little reader, who saw what we said about Chinese in *Light on our Lessons*, wrote to say she used to wish to be a missionary in China, but had quite given it up when she saw how difficult the language must be! Now if that little girl will only set to with all her might at French verbs and exercises, she need not be one bit afraid of Chinese by and by.

Dr. Fanny Butler, the first lady medical missionary in Kashmir, made up her mind as a little girl to be a missionary to the heathen. She was such a clever little girl that in school she had to be put into a class with girls almost double her age. When she had German and French to learn, she said, "It will help me to learn the languages in heathen countries by and by," and she went to work diligently. This proved true, for she had to learn more than one in order to tell the wonderful love of God to the people, first in Bengal and afterwards in the Punjab. So it is worth while, you see, to work hard, for every bit of knowledge will help you in the mission field.—*The Children's World.*

—Several answers have been received to the question in our January number, as to the first parable on record in the Bible. Our correspondents agree upon the story of the "ewe-lamb," told by Nathan the prophet (2 Samuel xii.), as the first parable in the strict sense of the word. One reply, however, makes reference to the "Trees Choosing a King," (Judges ix. 7), the bramble, supposed to be the blackberry, being the choice, but calls this a "parabolic fable." This is the earliest attempt at instruction by a similitude which is mentioned in Scripture.

Acknowledgments are made to Francis M. Shults, Miss E. M. Gutelius, Miss Janora Dutrer, Silver Run, Md., and to the Schaeffer family circle, Huntington, Pa. Now let some young friend answer the question about Abraham, giving some reasons for or against calling him a missionary.

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A SELFISH SPIRIT.

SELFISHNESS is bad enough wherever found; but it is especially so when it gets into the Church. A selfish Church member is pretty sure to tell other people what they should do, but will do but little himself. A selfish spirit in the mission work of the Church is especially productive of much evil. It hinders the progress of the Church. When we speak of selfishness in this connection we do not refer to that form of selfishness which concentrates everything in the individual, but that form which, in the mission work of the Church, endeavors to sum up all the activities in the congregation, or the home locality. We have, in our experience in the Church, heard many men pray loud and long that God might move upon the hearts of the people and awaken them to greater zeal in the mission work of the Church; but these same men would do very little outside of their own immediate congregation. Then again we have heard rather eminent men, almost berating the Church for her stinginess and parsimony who could not be induced to give aid to any project looking to the spread of the Church, outside of their own city or community. It is very true that our home wants can never be fully satisfied, yet it is selfishness pure and simple to look only to the spread of the Church in the home community, no matter how much work should be done in such community. Had the Church gone forward on that principle, she would never have enlarged her borders even to the extent that she has done. The correct missionary spirit looks upon the Church in her enlarged and general operations, and not merely to her local work here and there. We are disposed to become sectional in our operations, confining ourselves too much to small districts rather than planting churches in important points all over the land. We verily believe that the Church would be far more influential and do a much better work if she were planted even in comparatively weak beginnings in many of the large cities of the land rather than to be strong in only a few of the large cities. She would be better known and her influence would be more general over the land. There is a tendency to concentrate much of the Church's operations in a few localities, instead of concentrating our energies on a goodly number of important points, and making them centres of influence for the still wider spread of the Church. Our Church might learn wisdom from some other denominations that we might name. We fail to make ourselves felt not only because we do not pay as much as we should, but because we do not use the means we do have, to best advantage. We are controlled too much by a selfish spirit. F.

A SPECIAL WORK.

WE often hear it said that the country churches are not a success and cannot be maintained. We hear this especially in the western portions of the country. And, that there is not a little truth in it, is testified to by the many churches that one sees all over the West, in country districts—standing vacant and desolate. There are reasons for these empty churches—and the reasons are to be found in the utter selfishness and folly of human action, even under the garb of religion. You see two boys fishing in a creek. No sooner has one landed a fish than the other concludes that there must be good fishing ground where that fish was caught, and quickly casts his hook and line in the same place. The same we often see in the way men act in church matters. Here is a pastor who went out into some country district, and by close attention to his work succeeded in gathering together a fair-sized congregation. This man, if let alone, could supply the religious needs of that community; but no sooner has he his work well in hand than one or two additional preachers seem to think that they have a mission in that community. They insist upon preaching in the same house and organizing congregations, and very soon the whole community is in an uproar. It is not only an aggravation, but a humiliation, to be compelled to notice the smallness and utter littleness of much of our modern Protestantism along these lines of action. After two or three congregations have been organized and the same number of churches built in such a community, and people divided up into small factions, all become discouraged, and after awhile all the churches stand vacant, and the people scarcely go to church anywhere. We might here notice especially one place where this spirit has prevailed to the great harm of the community. We refer now to the country about Baltimore, Ohio. If any man wishes to have a good illustration of the craze of the modern ecclesiastic, let him go a few miles south of that town; where he will find a church about every mile, with small half-dead and entirely dead congregations, while new churches are still in contemplation. Indeed, that whole region of country is dotted over with church buildings that have scarcely any congregations to worship in them. The factional fight of several denominations caused the trouble in that particular region to the extent we find it there; but it is only a *little* worse than in many other places.

It cannot be denied but that the modern anxious bench system is responsible for much of the division and confusion in many rural localities. No matter how much the leaders were alike, both in doctrines and methods of work, but two or three of them would get into a community, have their revival meetings, get their converts, and each led out a little flock and built a church, and from that time forth the community is hopelessly divided into warring factions. Deny this as much as you please, and it is the plain, unvarnished truth nevertheless.

Now then, there is a time near at hand when there must be, and will be a reformation along these lines. Right-thinking people are becoming restless under the lead of these factions. Society is becoming more crystallized also. There is less of the moving spirit than formerly since the public lands are so nearly taken up. The days of the homesteader and pre-emptor are drawing rapidly to a close. The son will occupy the farm that his father homesteaded

long years ago—instead of moving still farther toward the setting sun. The time is at hand, or near at hand, when in the great West the rural districts will have their strong churches, where the coming generations will find their spiritual home. Every western man knows that up to the present—strong, vigorous, country churches were or are a rare thing. It will not be so twenty-five years hence. The Church that watches the trend of progress and lays hold on the forces that are awakening to action, will profit very largely in the end. The Methodist Church was formerly the church of the masses. She was the church for the poor and the lowly—and especially for the rural districts. But she is rapidly losing her hold on the masses. That sentiment which bound the poor man to her as his best friend is dying out very sensibly since she has left the country districts and gone into the cities to spend her money on palaces for houses of worship, and to take her place in the front rank of pride and arrogance.

We must not neglect the cities. There our children are going in large numbers. But the Church that builds up strong country congregations is the church that will take the towns and cities. The country districts are continually sending their young men into the cities. They are as new and healthy blood in the veins of city life. They are needed there to infuse vigor and activity into the enervated life of the city. The Church that has these vigorous young men in the country will also have them in the city. We would then advise that while our Church is putting forth special efforts in the city—that she neglect not the country districts. That there will be a special work to do in the rural communities in the near future is very apparent. Neither is it true of necessity that the Church that holds the city will get hold of the country—but the reverse is the truth. While the cities are important as centres of operation, the country churches are important as feeders for the city churches.

F.

CHICAGO LOT.

SINCE our last report we have received the following additional amounts for the Chicago lot:—

Frederick City, Md., Rev. E. R. Eschbach	$70 00
Lisbon, Iowa, Rev. D. M. Jones	10 00
St. Joseph, Mo., Rev. H. S. Gekeler	8 00
Tipton, Iowa, Rev. S. Shaw	2 75
Germano, Ohio, W. M. Society	5 00
Mifflinburg, Rev. Whitmore	10 00
Trinity Church, Dayton (Mr. Blum, Treas.)	5 00
W. M. Soc., Hazelton, Pa.	10 00
L. H. Diehl, Leesburg, Ill.	5 00
Baltimore, Ohio, Rev. N. H. Loose	10 00
Middletown, Md., Rev. T. F. Hoffmeier	5 00
Rev. J. W. Santee, D. D., Cavetown, Md.,	5 00
St. Mark's Church, Pittsburg, (Paul Wolff, Treas.)	14 75
Fairfield, Ohio, Rev. R. F. Shultz, personal offering	10 00
Jefferson Charge, Ohio, Rev. G. E. Metger	20 00

A few of the above donations were not given particularly for the Chicago lot, but for the Church Extension work in general. We acknowledge them

all under this general heading. We still ask the Church to come to the help of the Board in the purchase of this lot. One-third the price of the lot has been paid. But let the people remember that we have so many and such very urgent calls for help that the money now at hand is totally inadequate for the demands. Chicago is a worthy point, one that should have been taken under the Board years ago. The mission of necessity is somewhat expensive. If the English congregations were to help pretty generally there would be little trouble in raising the money, while at the same time no one would need pay very much. We very much need concentration of effort in our Church. Here is an important city, long neglected by the English portion of our Church. As we have finally commenced work, there should be a general effort put forth to make this first English Church a grand success. One good mission, well established, will insure additional missions in that city. F.

A TRUTH.

SOME time since we received a letter from one of our missionaries within the bounds of the Synod of the Interior in which occurred the following: "Had we the men and the means in our synod, we could in a short time double our membership."

This is from a minister who labors in one of the larger cities within the limits of this synod. This man is convinced that there is a great future for our Church in the rapidly developing West, and this conviction has come upon him from long service in his Church in this western section of the country. There was a time when not a few of our ministers were in doubt as to whether it was our duty to strike out boldly into the newer sections with a view of planting our banners there, where others had already preceded us. Even now there are a few who say that it were better if we were satisfied with the strengthening of that which we already have, rather than to go into the regions beyond to develop new fields.

We need not be surprised that there should be some who still hold to this idea, for a few decades back quite a large number held the same views. But the men who are now coming west and entering the large cities soon are convinced of the fallacy of such notions. They are convinced that our Church has not only a mission in this western land, but that she can take her stand and maintain her position along with any other denomination. Her history, her doctrines, her forms of worship, all commend her to the people. Then too, there is ample work for all, so that there is no danger that in her operations she will interfere with the work of any of her sister denominations. Our missions beyond the Mississippi have been making steady progress within the two years just past. And as this good brother says in his letter, if now we go forward with humble trust in the Master, it will be but a few years when our members will be doubled in this synod. Our beloved Church has been aroused to a sense of her duty and to greater activity; but we believe that this is but the beginning of vastly greater things in the near future. We believe that the members of the General Board will bear us out when we say that at the late annual meeting the reports from western missions were, if anything, more cheering than those from the eastern. This may have been caused by the financial pressure which is felt more in the East than in the West. But the

Church will not make a mistake if from this time forward she gives more attention to the planting of churches in the great West. The growth may not be so rapid at first; but the harvest will be great. Our sons and daughters, in these stringent times, are turning their faces again to the prairies that lie toward the setting sun. Will our beloved Church follow them and give them a spiritual home, as the prairies give them physical homes? We pray that she may, and we believe she will. F.

THE BOARD'S NEW TRACT.

THE Bi-synodic Board of Missions has lately published a second edition of the Tract on "Our Church-building Funds," enlarged and brought down to date. The first edition was published nearly three years ago, a thousand copies, which has done great good among our people. A second edition is needed to give a more complete account of this growing work; and this edition will find its way into the hands of many of those who read the first, but also into the hands of many new friends.

"How we Began" is the first chapter, telling how the first Church-building Fund was raised, and how this led to all that came after.

"The Need of Such Funds" tells of the old way of helping missions by the canvass of a few churches.

"Loss by Delay" shows how several times money would have been saved to the Church at large by having help on hand to be used when the mission most needed it.

"The Plan Proposed and Approved" gives in detail the simple and safe plan of these funds, formulated by the Board and approved by the Synods.

"Three Funds on Hand" gives a history of the first funds received.

"The First Investment" tells how promptly the Board answered the call for help in Sioux City, Iowa.

"Two Funds in 1888" gives the story of two more; while "The Missionary Society Fund" tells how this one was raised.

"Two Pleasant Surprises" were the giving of a second fund by our Hanover friends, and two Funds from sisters in Chester county, Pa.

"The Reports to the Synods." Every year the Board reported additional funds, and in 1889 four.

"The First W. M. S. Fund" came from the women of Schuylkill Classis, just in time to meet a call in Baltimore, Md.

"The First Fund by Will" was Mrs. Schnebly's beautiful monument; and this chapter has reliable hints on giving by will.

"Three Funds in 1891" came from a business man, from a Missionary Society and from a young lady—all unasked.

"What Other Churches Say of This Work" is an interesting chapter of the experiences, results and views of other Boards.

"In Loving Memory" tells of three tender memorial funds; and "Another Unasked" tells how an elder pocketed a tract on Church-building Funds, and after reading it sent his check for $500.

"The Second Classical Fund" was assured in a few hours because a few pastors said it must be done.

"Twenty-one Funds in Six years" is much history in five words, great help in a single line.

"A Question Answered," namely, Is $500 a large sum? Not if you are greatly interested in something to be done.

"Two Funds Bring Relief" tells how, at a time when the Board was greatly in need, two memorial funds came to our help.

"Three Funds" tells the story of one given by three sisters, one by a Missionary Society, and one given by six children who want to honor father and mother in a living memorial.

"A Tender Memorial" is the twenty-seventh fund, given by the same persons who gave the previous one, in the sacred hope that others will follow the beautiful example.

"Twenty-seven Funds" is a detailed list, giving name and date, a bird's-eye view of all, followed by a list of partial funds, such as have been paid only in part and now are being paid in full.

"Will You Establish Such a Fund?" This closing chapter is an appeal to make earnest cause with this helpful work.

This tract is for free distribution. A copy will cheerfully be sent to any one writing for it. Of course it is intended to reach those who are able to give a fund either now or by will; but there are many others who later in life may be led to do so, and hence the tract should be placed in their hands. Pastors should know where it may be useful, and promptly supply the want. W.

LETTERS FROM JAPAN.

REV. D. B. SCHNEDER, under date of March 9, 1894, says:—To-day the silver wedding of the Emperor and Empress is being celebrated. It is a gala day all over the Empire. The display in Tokyo is no doubt gorgeous. It is a western idea, the first public event of its kind in Japan. It is a straw that shows that the wind blows more favorably again to western civilization.

Something of much more account, however, is the result of the election for a new diet held on the 1st instant. The diet was dissolved on the 29th of December last for taking a retrogressive attitude in reference to the foreign policy of the government. The new election sustains the government. The majority in the new diet will consist of members who will in a discriminating and moderate way support the government. Hitherto the diet has consisted of two elements, one giving its indiscriminate support to the cabinet, the other opposing it in the most indiscriminate fashion, thus preventing nearly all useful legislation. Thus while the prospects of constitutional government in Japan were never darker than at the close of last year, they are to-day brighter than they have ever been since the proclamation of the Constitution four years ago. The new diet will probably favor the revision of the treaties on a practicable basis, and the opening of the country to foreigners will be consummated. At the close of 1893, the wheels of progress had almost stopped, and there was a strong force at work to reverse them altogether; now it is declared by both government and country that they shall go on. And all this is favorable to the incoming of the kingdom of Christ.

I hope we may soon be permitted to receive favorable news from you in reference to the church building request. I hope it may be granted. The

Church here is greatly interested in the hope of getting a new church, and many of the members are working hard. Subscriptions have been taken, and the people are paying in monthly most of them. They could not pay large sums down. Especially is Mrs. Schneder and the ladies of the church at work. Really the ladies' sewing circle started the movement, and they are doing all in their power to further it. They do all kinds of work—sew, make stockings, put up old postage stamps, etc. They make a pair of Japanese *tabi* or socks for 8 rin, about two-fifths of a cent.

Our work in two *kens* (provinces) is progressing well this winter. Renewed life is manifested in the churches themselves, and quite a number of new converts have been added.

. . . . It is likely that we shall soon have another denomination represented in Sendai—the American Episcopalians. That will make eight, counting Greek and Roman Catholics.

Rev. H. K. Miller, under date of March 16, 1894, says :— "The United Church of Christ in Japan," is, I fear, to encounter trouble in the near future. There is a movement afoot in Tokyo looking to the revision of the Confession of Faith. Rev. Naomi Tamura, whose little book, "The Japanese Bride," got him into trouble with some of his colleagues, is an earnest advocate of revision, but in the direction of conservatism. The present creed is too liberal to suit his orthodox stomach. Several foreign missionaries of acknowledged ability are reported to be in sympathy with him, though not necessarily for precisely the same reasons. I fear that "the personal equation" enters very largely into the movement, on the part of certain prominent Japanese ministers who would apparently not object to enjoying the pre-eminence over their brethren. There is some bad blood among them, and party spirit is not unknown. If my view of the case is correct, it seems to me that the agitation furnishes an instructive commentary upon the exalted notions entertained by some of the Japanese Christians as to what they will or will not do, and thus set a proper example to the whole of Christendom. As for sects and systems of theology elaborated by western people, they would none of them. Christianity must be Japanized—adapted to the peculiar genius of the people. But it is becoming more and more evident to my mind that a very slight scratch will reveal beneath the thin cuticle of assumed superiority the same essential weakness of human nature, common to all men. If the present movement does not develop a schism it will be, I think, not because of the superior genius of the Japanese character, but to the influence of the Divine Spirit and the providential leadings of the Head of the Church Universal. . . . .

I wish this everlasting agitation about orthodoxy would be dropped. It strikes me that history and experience ought to be sufficient to teach men the absurdity of trying to compel them to a formal acceptance of elaborate ready-made statements of doctrine. . . . .

One of the institutions in Sendai is public prostitution. Perhaps the finest buildings in the city were, until recently, used in the worship of Venus. The *Yoshiwara* district (harlot quarters) used to be on a high bluff, looking over the Hirose River and commanding a fine view of the opposite hills. But the authorities recently decided to move the quarters a little farther from

the heart of the city. Two new places were proposed—Kitayama (North Mountain) and Miyamachi. There was quite a fight over the selection of the new site, which cost the Governor of Miyagi Ken (or province) his position. It has finally been decided that the new stand shall be near Miyamachi. You remember, perhaps, that we have a preaching point and a Sunday-school on this street. Immediately back of the lot where our rented quarters are situated, and adjoining it, is the ground on which fine new buildings are now in process of erection for the use of those who have public license to trade in lewdness. Last Sunday, as I saw the carpenters at work on the buildings, I became sick at heart at the thought that probably some of the little girls in our Sunday-school might find their way into these houses as soon as they become old enough to be useful for this awful service. The law of the land forbids the old practice of selling girls for immoral purposes, but then, as you well know, there is such a thing as evading the law, even when its strict letter is not broken.

Then, too, a statute is comparatively powerless so long as it does not embody the moral consciousness of the people. It is my determination to continue our work where we are, and I hope that in a comparatively short time we may have a little church in Miyamachi from which shall go forth a few rays of light to illuminate the fearful moral and spiritual darkness round about, and streams of living water for the purification of the unclean of the neighborhood. God have mercy on the Japanese!

Among certain Japanese Christians an agitation has been going on for the abolition of the system of licensing prostitution. Inquiry has developed the fact, so it is said, that under the license system a multitude of unlicensed houses of ill-fame have grown up. Nominally these are tea houses, but the waiting girls are really harlots. What will be the outcome of the movement remains to be seen. You know people differ as to the best way of dealing with the social evil. It strikes me that, while sociology and legislation are not to be ignored, comparatively little can be accomplished until the Christian Church takes hold of the difficulty and reforms society by taking away its evil heart through the preaching of the gospel. As long as people are willingly lewd, they will gratify their passions no matter how you fix it. Regulation is a poor substitute for regeneration.

AMONG THE MOUNTAINS.

WE had a ten days' jaunt, visiting our churches among the mountains and hills of Blair and Bedford Counties. It was our first visit to that immediate section of the Church. We found the young Bro. Waugaman laboring contendedly and very successfully in his charge of four congregations. We made six addresses to his people. It would do some of our congregations good to see the week-day congregations, who greeted us among the mountains. And with what intenseness they did listen! Yes, they took part in the self-denial effort. The pastor attended to that, and the people handsomely responded. Well, the pastor is a young man. He is unsophisticated. He has not yet learned that he can disobey the injunctions of Classis and Synod with impunity, as seems to be an educational equipment of only too many of our ministers. He drove us to each of his congregations. But, Oh, the *roads*, the beautiful

roads! It does one good to meet with such good, plain, honest souls as we met out there.

From Claysburg we went to St. Clairsville, Rev. T. N. Reber's charge. We spoke to the people in the afternoon and evening, to *large* congregations. We never spoke to more attentive audiences. How hard it is to stop when you have an almost breathless attention! If we spoke too long, it was their fault. They listened so intently. In the evening the anniversary of the Missionary Society was held, and they voted $25 of the funds in the treasury to our foreign work. During the transaction of business, one of the members rose and said he had a suggestion to make, and asked that it be considered until their next meeting. It was the propriety of their Society assuring the support of a beneficiary in Japan. We expect to hear from them, favorably, after their next meeting. Yes, that charge also joined in the self-denial effort, and it was not their fault that the Board is left still to contend with a debt. There are some wholesome lessons to be learned from the ministers and people in that section of the Church. C.

A JAPANESE HOTEL.

DESCENDING from the hilltop, and making our way to the village, we took up our quarters for the night at a native inn, the Shio-to-quan. This was our first experience of such entertainment, though destined not to be the last. This house was neat and airy, with open windows and balcony, perched on a little knoll, and looking off upon the water and the islands. We called it "The House of the Seven Gables," from its quaint appearance. Whether that was the meaning of its name I do not know, though it might easily have been. The first thing for an arriving guest to do is not to register his name, but to take off his shoes. This is the indispensable condition of entrance to a true Japanese house, as of the temples and many of the places for christian worship. The reason is at once apparent, for the floors are covered with thick matting, kept scrupulously clean, on which the people sit without intervention of chair or stool. Aside from the desire for cleanliness, the sharp heels of foreign shoes would soon make havoc of the mats.

CHOP-STICKS.

—A true Japanese dinner was served us in the evening, in lacquered trays set before each as we were seated on the floor. The food consisted chiefly of fish—cooked in different ways—soup, a few other vegetables, and a bowl of rice—all to be eaten with chop-sticks. The people who use these implements far outnumber those who employ knives and forks, and the expedition with which a good meal can be eaten with their aid by an expert is simply marvellous. Where every smallest child is such an expert, the almost helpless foreigner feels his inferiority. With the introduction of lights the ubiquitous mosquito makes his already suspected presence more distinctly felt. No country enjoys a monopoly of these "birds of prey." To ward them off and make sleep possible, a huge net is brought in and suspended from the four corners of the room. Beneath its spreading folds four beds are spread upon the floor—layer upon layer of thickly wadded quilts, cotton, and silk—with one for covering. Stretched upon these and sheltered by the net we slept and were refreshed, unmindful of mosquitoes and forgetful of Matsushima and its charms.—*Christian Intellingencer*.

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

FACTS ABOUT THE MISSIONS.

—During the year ending April 1, 1894, there were eighty-seven English missions under the General Board. Including the German missions, the number is one hundred and thirty-six. These are all supplied with pastors, with the exception of the Maquoketa mission in Iowa. It is hoped that this will soon be supplied with a pastor. Seven missions passed from the roll of the Board on April first; five of these became self-supporting, while two were referred to their respective Classes to be provided for by reconstruction, or otherwise, as it was deemed impossible to make them a success unless consolidated with some other charges.

—In these missions there are one hundred and forty regularly organized congregations with a confirmed membership of 9849. The unconfirmed membership reaches less than half that of the confirmed. This shows that the missions have much to do with the outside world, and that infant baptism is practiced only when people fully understand the nature of the Covenant of Grace.

—There were in these English missions 217 adult baptisms and 744 infant baptisms during the year. This is a very fair showing as regards the ordinance of baptism, and gives evidence that the missionaries adhere to the customs of the Church.

—The additions during the year were—by confirmation, 757; by certificate, 575; and by profession, 422. This makes a grand total of 1754 on the side of additions. The losses by deaths, dismissals and erasures aggregate 716; so that the net increase for the year in these missions was 1038, or a net gain for each mission of almost *twelve* members. This we regard a fair average.

—The missions raised for all home purposes, including the ministers' salaries, the sum of $61,459, being an average of $6.24 per member. This average is very good, considering that the times were dull most of the year.

—For benevolence these missions raised the sum of $9386. This does not give us quite an average of one dollar per member for benevolence. This, however, is not a fair report, since several of the missions reported nothing for benevolence, while it is well known that they always give liberally to this cause. It is strange that some will not report even that which they do.

—The people of these missions took last year 1636 church papers, an average of almost twelve papers for each congregation. This is perhaps as good an average as is found in the self-supporting charges of the Church, but it is far from what it should be. The church paper is one of the important helps in a congregation, and especially in a mission, and every missionary pastor should aim to circulate the church papers as much as possible. We are to make Christians of people, but we should make intelligent Christians of them.

—These missions have 117 Sunday-schools with a total enrollment of 13,030. This is a better showing than the Church makes in general, and yet, when there are 9849, there ought to be a larger number in the Sunday-schools. The missionaries have a right to feel encouraged with their Sunday-school

work, and yet they need to labor for still better results along this line of work.

—There are 70 missionary societies with a total membership of 2,136. This is an average of thirty members to a society. This is a good showing, only that 140 congregations should have more than 70 missionary societies. To spread missionary intelligence and to create missionary enthusiasm is the mission of these societies.

—Of church buildings there are among these missions 103 valued at $411,000, on which there is an indebtedness of a little over $88,000. The indebtedness has been somewhat reduced during the past year.

—There are among these missions only 33 parsonages valued at $69,500. In this our missions come short, as the number of parsonages is small compared with the number of charges. Yet it can hardly be expected that a new mission can start out with a parsonage. It takes time to get these necessary equipments.

The insurance on the churches amounts to $183,000, hardly as much as should be carried on church property valued at $411,000. There are some mission charges that neglect this important matter of insuring their church property.

—The missionaries, including the superintendents, will need for their salaries for the year beginning April 1, 1894, the exact sum of $34,682. Counting all the expenses of the Board for meetings, &c., and the cost cannot exceed the sum of $35 000. To meet this, the Synods have assumed an apportionment of $40,000, while the Woman's Missionary Society of General Synod promised $4000 additional, making the sum $44,000. In addition to this there are some invested funds bearing interest, while to all this the superintendents are continually gathering some additional funds. We make this statement in order that the Church may understand that the Board was careful not to go beyond what it had a right to expect the Church to raise even when the times are a little hard. In addition to what we have named is the salary of the harbor missionary, which is $1,000, which is apportioned upon both the English and German Synods.

—As we write, Rev. D. A. Winter, wife and little one are in Chicago on their way to Denver, Colorado, to take charge of the English mission. We are doing now what we should have done years ago; but having failed then, it is but right that we should atone as much as possible for our neglect. We hope to see the day when there will be a vigorous Classis in the Centennial State. Brother Winter has a whole State to see after, so that he does not need to fear lack of work.

—We are sorry to report to the Church that one of our missionaries has quit his post of duty rather unceremoniously. We refer to Brother Fritch, who for the year past has had charge of the English mission at Lima, Ohio. He came to us from the Methodist Episcopal Church in Massachusetts, and has gone back again without "let or hindrance." This only teaches the Board a lesson not to put a minister coming from another church over a mission until he has been pretty thoroughly tried. A man coming from another church is not prepared to do mission work in our Church, although he may do well in an old, well-established charge.

Brother D. O. Lantz, of the Chicago mission, has obtained permission from the Board to go out into the Church and collect funds for the erection of

the chapel for said mission. This is made necessary, since the people of the mission cannot erect the chapel without some help. And let us remember that our Church is not an exception along this line. Other churches do just the same thing. They go out among the churches and gather funds with which to purchase lots and erect chapels in the large centres of population. And that is one reason why they make such headway in the cities. Their missions are no more able to establish themselves than are those of our own Church. When Brother Lantz goes among the people, let all help. Let every congregation give him a donation, and that chapel will go up and be an honor to our Church. It is only the beginning of a great work in that city by our Church. Brother Lantz means business, and will present the matter in a lively way to the people. F.

—During the year the Board allowed Rev. Gottlieb Hafner to withdraw from Albina, and confine his labors to Washugal, Ore., and vicinity. He made an effort at Vancouver, but found it a well nigh hopeless task to gather a people there, and so he turned his attention to La Camas, four miles from Washugal. There he holds service in the English Presbyterian church, hoping to effect something. Even at Washugal the number of members is considerably reduced, many being unfaithful to their privileges. Two families are very kind to the missionary, one giving him a home and the other the use of a horse. He reports $49 for missions, given mainly by individuals, and these gifts have the merit of being free-will offerings. W.

IN PHILADELPHIA.

SOME time ago I spent a Sunday in Philadelphia, Pa., with Rev. Wilson Delaney, Pastor of Bethel Mission, in the southwestern part of the city. I found him busy dealing out relief to the poor, not taking time for proper rest; and an interesting hour was spent at the police-station where the Relief Committee met to report their work.

The story of his mission is even romantic: the work began in 1884 with street preaching in a neglected section of the city where even the police feared the people. A Sunday-school was begun in 1885, and the congregation was organized in 1889. Now all is changed, and the work is well established. The congregation is an odd-mixture of denominations and nationalities; but they work together in harmony, and all seem happy in their place. Very few of the members were originally Reformed, and the congregation has a life of its own. The people in the neighborhood need a Reformed Church, and Pastor Delaney understands how to teach them. I was well pleased with this growing family.

A year ago when the Board reduced the appropriation $25, the Consistory said: "That is right," and they nobly made it up, showing a good spirit.

Bethany Mission is a pioneer in southern Philadelphia (where two others had failed!); but lately the Baptists, the Episcopalians and the Presbyterians have begun work in this neighborhood which Pastor Delaney has helped to civilize.

A new church is needed, and you will please note this carefully, so that when a call is made you will understand it. W.

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts of the treasury for the month of April amounted to $5749.22. Of this sum $1637.50 were a part of the principal of the Miss Hivling legacy, which, according to the terms of the will, must be funded, and the interest alone is available for the current expenses of the work. The further sum of $1043.10, included in the above given sum, is the further result of the self-denial effort. To the 1st of May there have come into our treasury as the outcome of the self-denial effort for the liquidation of the debt, $3998 85. From the Treasurer's report for the month of March, we were apprehensive that the final outcome of this special effort would not exceed $3500, and so remarked to a number of inquirers. We are glad now to find that our estimate was about $500 under the amount realized. May we not hope that still more will come in, as some of our churches may, for sufficient reasons, have delayed their efforts?

—We should have received between $7000 and $8000, as the result of this special effort for the payment of the oppressive portion of our indebtedness. And who will say that we were extravagant in our hopes for that sum. But we are thankful for what we did receive. It lightens the pressure of our burden. Now this portion of our liabilities is reduced from between seven and eight thousand to between $3000 and $4000. With this, the Church, it seems, tells us we must for awhile continue to struggle.

—But some one will say, we are in the midst of "hard times." Yes, that is true. The times are unusually hard. Not a few people are in sorely straitened circumstances. Out of employment, they know not which way to turn to secure the ordinary means of living. Some of our congregations are grievously oppressed in this regard. Many of their members are dependent upon their labor for a livelihood and being unemployed they are unable to contribute as formerly to the wants of the Church. But is this true of the average congregation? We are pretty sure that it is not. While in most of our Churches there are those who feel the pinchings of deranged business affairs, the main body, especially our country congregations, are not really *oppressed*, and there is no just occasion for them to cut short the Lord's portion. In all such cases the call of duty is to draw nearer to the limit of self-sacrifice, in view of the disability of others. There should be no diminution of the flow into the Master's treasury. Hard times are no doubt a justifying reason why some people should not contribute as freely as formerly; but what concerns each one of us in the premises, is the question, Am I one of those people? And to the voice of conscience let us bend the listening ear. Oh, so many Christians do not make Christian benevolence a matter of conscience!

—How would it be, if, in view of the "hard times," which some people are pleading, we would pray God to suspend His blessings upon our work in Japan, so that the Board could reduce its appropriations until times get better in this Christian country? He seems to be unaware of the existence of our "hard times," or He does not regard them as a sufficient cause to be unmind-

ful of the prayer we were offering up for His favor and blessing upon our labors. For one thing is certain, He is not withholding His blessing. Late intelligence brings us the joyful intelligence of the unabated prosperity of our work. Our schools, unlike some others in the empire, are fuller than ever before. Dr. Moore writes that they both are about *full*. That is, there are near about as many scholars as our facilities enable us to handle. The rooms in the girls' school are all occupied except the one used as an infirmary, and in the Tohoku Gakiun there are between 180 and 190 students. The number of conversions are greater this year than last. A number have taken place in the schools, while others are in the attitude of seekers, and are receiving direct religious instructions.

—The evangelistic work is suffering for the want of Dr. Moore's greater personal activity in the field, he being restrained by his engagement in the girls' school. Happily this hindrance will be relieved at an early date, by the going out of Miss Zurfluh. As soon as this good sister shall have a sufficient command of the language, he will retire from the school and devote his strength and time to his proper evangelistic work. Miss Zurfluh will, we expect, reach Japan about the opening of the next school year in September.

—We learn that Mrs. Hoy and her children, accompanied by Yoshida Misao San, are expected to sail from Yokohama for this country May 11, prox. They will go directly to the home of Rev. Hoy's father, near Mifflinburg, Pa. They will pass through Harrisburg, Pa., and will be due at the latter place about the 1st or 2d of June. Rev. Hoy will follow them later. He was granted a furlough by the Board. His health very much requires a rest. His labors in endeavoring to establish his *Japan Evangelist*, requires him to delay his coming for perhaps the matter of a year, when he says he will make a brief visit to this country. He is thoroughly impressed with the importance and efficiency of his publication, and he is taxing its strength for its firm establishment, in addition to his great missionary labors. Will not our ministers and members lend him a more hearty co-operation in this regard than he has hitherto received? The dear Brother, as also his magazine, are most worthily entitled to it. The *Japan Evangelist* is a large, bi-monthly periodical, at the surprisingly low subscription price of $1.00 per year, and he says that should there accrue any net profit from its publication it will be devoted to our missionary work. Another want is now engaging the attention and exercising the activity of the members of our mission in Sendai, and that is the erection of a new church building for the congregation in that city. The Christians had secured an old Buddhist temple, which hitherto has served them as a house of worship. But its uncomfortable and dilapidated condition bespeaks the necessity of a new Christian Church. It is so exposed to the cold, having no provision for proper heating, that the health of the worshipers is endangered, while the old tumble-down fabric has become dangerous to a large audience. It is felt that a good and respectable building should be erected, as it is in connection with our mission. But the perplexing question is, How are the necessary means to be commanded? The members (native) have subscribed liberally of their very limited means, and are paying in installments. The Woman's Sewing Society is laboring hard to raise means, but the result of their labors affords a very meager income. It is thought that

the efforts of all concerned, on the spot, will yield some $1500. But they will need some $2000 additional, and the perplexing question is, Where is it to come from? The Board is powerless to assist them in this enterprise. What a grand investment it would be for some liberal soul in this country to give them the means to erect a church for the worship of the living God!

—Late letters from Japan informs us that the intelligence of the election of Miss Zurfluh for the Girls' school had reached them, and was the cause of great pleasure to all the missionaries. The further pleasure was still in store for them, at the time of writing, to learn of the sufficient success of the C. E. movement to warant the Board in accepting the proposition, and to call for another man. Only those who properly appreciate the heavy strain upon our brethren from over-work will be able to estimate the great happiness which they experience when learning that they are to have additional help.

—We learn from the publications of Foreign Missionary Boards, that the "Extra-cent-a-day," enterprise is producing large results in the way of replenishing their depleted treasuries. How many thousands there are in our Church who might readily, and without interfering with their general benevolence, adopt this system! Provide a little *bank*, keep it in a conspicuous place—within easy reach—and day by day drop a cent into it for sending the Gospel to the heathen world. Who will adopt this plan?

—Our Girls' School in Sendai has at the present time the largest number of scholars it has had since its establishment. The present number is 55. Of these 24 are Christians. The number of boarders in the school is 43. Dr. Moore write us that he can arrange for taking in some five or six more beneficiaries, as soon as patrons for them can be found in the home Church. We have now in our possession the name and photograph of one of the scholars for whom we desire a patron. To any application for a girl beneficiary, we can send name and photograph at once. We also desire patrons for the five or six more above referred to. We invite correspondence in this interest.

—Rev. Dr. Moore writes under date of April 11, 1894. "Our evangelistic work is booming a little now? I spent the spring vacation visiting some of our stations and baptized 27 converts. Others have been baptized by the Japanese pastors, and some also by Rev. Schneder. From nearly all the stations come reports of new interest and of souls being born into the kingdom of the Lord. I believe that we will be able to make a better report this year than we have for the last two or three years. Praise the Lord, oh, my soul, and forget not all His benefits!" Brother Hoy writes that within the two months preceding his writing nearly one hundred conversions had taken place. And that at several of the stations a deep interest still continues, with joyous prospects of further in gatherings. The fruits of our labor are appearing. The seed sown has sprung up and is maturing unto the harvest. And the joyous husbandmen, with songs of praise in their mouths are gathering the precious sheaves into the garner of the Lord. Let us join with the harvesters in their glad praises, and bend with new energy in providing the means for the vigorous prosecution of this glorious work.

—We are in receipt of a couple of very interesting letters from Revs. Schneder and Miller, from which extracts will be found on another page. Rev. Schneder speaks of the political, and Rev. Miller of the ecclesiastical state of

affairs. As regards the aspect of political affairs, the prospect is bright and hopeful. It would seem that a reaction from the anti-foreign feeling is at hand, and that in the near future much of the anxiety recently felt by our missionaries will be dissipated, while larger liberty will be accorded to foreigners, and thus remove hindrances which have restrained missionary activity.

—Rev. Miller tells us of an unhappy doctrinal controversy springing up in the United Church of Christ in Japan. It is upon the subject of a revision of the Confession of Faith, and the agitation is on the part of some native ministers, who are sympathized with by some of the missionaries. It will be recollected that at the time of the adoption of the present Confession of Faith, some of the missionaries desired a somewhat extended doctrinal code to be adopted. But the Japanese ministers wisely dissented from the acceptance of a "ready-made" system of doctrine, holding rightly that the Japanese apprehension of Christianity must be in the form of a growth. Now it seems that some of them seem to think that they have accomplished that growth in two or three years, and are ready for the step which required other sections of the Church scores and hundreds of years to accomplish. We are satisfied that the movement is premature, and may result in evil. But we know that while truth requires time for its clear apprehension, and that, too, in the midst of controversy and discussion, it may be that God, in His providence, is leading these people forward, and that again the wrath of man will be made to praise Him. We refer to the extracts mentioned on another page.

—It will doubtless be a great gratification to the many friends of our foreign work to have the privilege of meeting one of the scholars of our girls' school in the person of Yoshida Misao San, who will accompany Mrs. Hoy on a visit to this country next month. She has been serving as a Bible woman, under the direction and supervision of Mrs. Hoy. Our friends have had the pleasure of seeing her picture in the eastern Church Almanac of the present year. It is a most excellent likeness of her, if we may judge from the photograph in our possession. To what extent she may visit among our churches, we are not able to say. But we suppose she will be called to visit different places. We trust she will, for we wish our people to see her, as an object lesson, illustrating what, with the blessing of God's Spirit, our girls' school can do in the way of transforming poor heathen girls into refined, Christian ladies.

—The Board of Foreign Missions of the Presbyterian Church, South, closes its fiscal year free of debt. Its income for the month of March was nearly $20,000

—As the result of the election for members of the diet, in Japan, held March 1st, the Liberals secured 120 seats. *The London Times* remarks that "by the return of this large body of Liberals the Government will have powerful support against the anti-foreign faction."

—The slaughter-houses of Chicago called out a fierce denunciation from a representative of the Hindu religion at the Parliament of Religions. He declared that India did not want a christianity which tolerated such atrocities.

Yes, yes, yes, alas! But then, *per contra*, "while the Hindu is shocked at the killing of a cow for food, and the Buddhist avoids killing any animal, neither finds special occasion for concern in the death of a man. India in the

past has been one vast slaughter-house of humanity, under the sanctions of Hinduism. Men have been flayed alive, mangled under the wheels of idol cars, drowned in the Ganges, 'the sacred river.' Women have been cursed, crushed, burned on funeral pyres, and subjected to every form of shame. Even to-day harlots form a part of the sacred service of the Hindu temples." As an indignant sister exclaims: "And the representative of this horrible, obscene, and filthy religion is invited to Christian America to lecture us *on the evils of canned meat!* Why could he not find time to answer Mrs. Palmer's question on what Hinduism had done for women?"—*Missionary Review.*

OUR MARCHING ORDERS.

THE command of our Lord to publish the Gospel to all the world is clear and explicit, and admits of no compromise. His great commission was given on four different occasions and in four different forms. First: to His chosen band in the mountains of Galilee came His comprehensive command, "Go teach all nations." Second: on the Mount of Olives, immediately before His ascension, He demonstrated to His Church the symmetry and proportions of her great mission to the nearer, the more distant, and the most distant fields alike, and all to be undertaken together. Third: near Damascus He gave a commission which showed not to Paul only, but to the whole Church, that her errand to the Gentiles is not merely that of a higher cultus, or a better civilization, but a veritable deliverance from darkness unto light, and from the power of Satan unto God. Fourth: His command was given to Paul in a vision of the night, when not a real Macedonian, but the risen Christ summoned His apostle to a wider sphere among the world-conquering races of Pagan Europe.—*The Missionary.*

—The May number of the MISSIONARY REVIEW OF THE WORLD is marked by able articles and first-class illustrations. The Editor-in-Chief, Dr. Pierson, opens the number with a paper in which he unfolds "The True Charm and Power of Missions"—unselfishness. Dr. John Robson, of Scotland, discusses "Jainism," the only form of Buddhism in India, where he has studied it in principle and practice. The much-neglected fields of Malaysia are described by Rev. W. F. Oldham. Rev. J. J. Fuller narrates some remarkable "Experiences in Jamaica and Old Calabar," in connection with the abolition of slavery, and work among his own people on the west coast of Africa. An illustrated article on the late Dr. John L. Nevius, by Rev. Gilbert Reid; a paper on the work of the Church Missionary Society, of England, for the last twenty years, and a full report of the Student Volunteer Convention in Detroit also appear in this issue.

In the International Department Dr. Gracey presents articles on Japan, China, and "How Pagan Rome Became Christian." In the Field of Survey, Dr. McGilvery, of Siam, writes of "Mission Work Among the Laos." The Editorial and General Intelligence departments have notes and news of even more than usual interest and importance.

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Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to REBECCA HAMILTON SCHIVELY,
252 S. Main Street, Chambersburg, Pa.

FROM THE SOCIETIES.

W. M. S. WYOMING CLASSIS, (*Mamie Schoedler, Corresponding Secretary, Turbotville, Pa.*)—This body met in regular session in Zion's Reformed Church, Wilkesbarre, Pa., Rev. Dr F. K. Levan, pastor, at 3.30 P. M., April 26, 1894. In her annual address, the President, Mrs. Orth, said that although the last year was one of epidemics and financial depression, yet there was much to be thankful for. She urged the women of our Church to be up and doing, and requested the delegates present to arouse in their respective congregations a greater interest in the work of missions by telling every member of its urgent needs. Miss Edna Hottenstein, of Paradise, read an excellent paper prepared by Miss Adda Hayman, of Turbotville, on the necessity of prayer in our work.

At the evening session, Miss Anna Levan, of Wilkesbarre, delivered a very cordial address of welcome, which was responded to by Miss Koehler, of Hazleton. Rev. A. C. Whitmer, of Lancaster, after complimenting the women of Wyoming Classis on the amount of work done in the last six years, explained the work of home missions, English and German, and also the Church Building Fund plan. Ten of the twenty-seven church building funds have been given outright by women, and four have been largely made up by women. Mrs. M. E. Whitmore, of Frederick, Md., made an earnest address on Woman's Work, giving excellent suggestions for cultivating the missionary spirit, the lack of which causes the work to lag. Dr. Levan then invited the convention to the Sunday-school room, where an elegant collation was served.

At the Friday morning meeting encourging reports were heard from the local societies; also from the delegates to W. M. S. of General and Eastern Synods. Mrs. Whitmore made a strong plea for the *Woman's Journal*, and was followed by Mrs. Houtz in an earnest talk on the same subject. All that is yet needed to make the *Journal* the property of the W. M. S. of General Synod is one hundred subscribers and fifty dollars in money. Mrs. Whitmore's suggestion that we have an agent for the *Journal* in each congregation, and also one to gather news items for the same, was adopted.

At the Friday afternoon session, the following officers were elected:

President, Mrs. S. J. Houtz, Orangeville, Pa.; *Vice-president*, Mrs. Orth, Danville, Pa.; *Recording Secretary*, Mrs. Anna McHenry, Stillwater, Pa; *Corresponding Secretary*, Mamie Schoedler, Turbotville, Pa.; *Treasurer*, Miss Anna Williams, Danville, Pa. The treasurer's and secretary's reports were read. Mrs. Anna McHenry, Miss Laura Huff, and Miss Edna Hottenstein were elected delegates to the convention of the W. M. S. of Eastern Synod, to be held at Mifflinburg, Pa. The invitation of Rev. A. Noll to hold our next meeting in Emanuel Reformed Church, Hazleton, Pa., was accepted with thanks.

Plan of work for next year.—1. That in obedience to the action taken by the W. M. S. of General Synod, we, the women of Wyoming Classis, make special effort to do our part in raising $4000 for home missions, and the amount needed for the support of Miss Hollowell, the foreign missionary now laboring in the Girls' School in Sendai, Japan.

2. That we put forth every effort to complete the Church Building Fund of the W. M. S. of Wyoming Classis.

3. That we try to get subscribers for our Church papers and magazines, and thus help to widen the circle of their influence.

4. That we heartily endorse the action of the Executive Committee of the W. M. S. of General Synod in purchasing the *Journal*, and that each one do her part for the increase of its circulation.

5. We recommend the formation of mission bands among the youth of our Church, and that their contributions be given to Hungarian work.

Resolutions.—We, your Committee on Resolutions, beg leave to submit the following report:

1. Believing that prayer is the great thing necessary to the success of the work, therefore, *Resolved*,—That we set apart Wednesday of the first week of January as a special day of prayer for the success of the work of the Society.

2. That we make an earnest effort to complete the Church Building Fund this coming year; also, that we do what we can to suppress intemperance wherever we can, and whenever we have an opportunity, and with God's help, much good can be accomplished.

3. That since the earnest plea of Mrs. Whitmore, in behalf of the *Woman's Journal*, we endeavor to work up a greater interest in the *Woman's Journal*, and that we try in each congregation to secure an agent for the *Journal;* also a lady to send mission items and other contributions to the *Journal.*

4. That we as women of the Reformed Church work in greater harmony to accomplish the great work that is to be done.

5. That we tender our thanks to the pastor and people of Zion's Reformed Church for the kind reception given to the delegates of the Classical Convention.

Respectfully submitted,
MISS CONNER.
MRS. HAHN,
MISS STOUT.

The convention was a success in every way. Three officers and fifteen delegates were present. The presence of Rev. A. C. Whitmer and Mrs. M. E. Whitmore added much to the interest of the meeting. The solos rendered by Miss Clara Neuer and Mr. Leavis, and the singing of the choir, were very inspiring. The enthusiasm created by this meeting was felt for much good.

W. M. S., LEBANON CLASSIS, (*Mrs. W. M. Leinbach, Editress*).—The sixth annual meeting of the Woman's Missionary Society of Lebanon Classis convened in St. John's Church, Sinking Spring, on Thursday, May 3. 1894. A warm welcome was extended to the ladies by the members of the church of which Rev. W. Kershner is pastor, and a very interesting and successful meeting was held.

The meeting was opened by the president, Miss. Mary F. Johnson, with the hymn "From Greenland's Icy Mountains," and the reading of the second Psalm. All the officers and thirty-two delegates, representing sixteen congregations, were present, reporting their work in good condition, and pledging $136 towards Classical work for the coming year. There are, however, a number of charges in which no missionary societies have been organized. It was therefore moved and seconded that we invite Mrs. Whitmore, President of W. M. S. G. S., to spend a week or more within the bounds of Lebanon Classis, for the purpose of organizing missionary Societies.

The following letter was read.

SINKING SPRING, PA., MAY 3, 1894.

To the W. M. S. of Lebanon Classis. Dear Sisters:—The Classis of Lebanon formulated the following action and instructs me to send the same to your honorable body:

Resolved, That this Classis commends the earnest and telling work done by the W. M. S. of Lebanon Classis, and that we as pastors tender them our hearty support in the noble cause in which they are engaged.

Resolved, That this action be forwarded to the society now in session, by the stated Clerk of Classis.

Respectfully
I. CALVIN FISHER, *Corresponding Secretary.*

On motion it was decided to accept the communication sent us by Classis with our most hearty thanks.

The following resolutions were adopted.

Resolved, That the thanks of the W. M. S. of Lebanon Classis, are hereby extended to Miss Capp and Miss Brunner, the retiring secretary and treasurer respectively, for the faithful and satisfactory manner in which they have discharged their several duties.

Resolved, That the Woman's Missionary Society of Lebanon Classis, hereby expresses its hearty appreciation and extends its sincere thanks to the women of the Sinking Spring congregation, for the lavish and hospitable entertainment accorded upon the occasion of the sixth anniversary of the Society, and that the pastor is requested to read this action from his pulpit.

An afternoon service was held, for which the following programme had been prepared; Invocation, by the pastor of the church, Rev. W. Kershner; Hymn by the congregation, followed by a male quartette. Address of Welcome, Miss Ella Krick, Sinking Spring. Response, Mrs. George W. Stein, Annville; Chorus, Sinking Spring Choir; Address, Rev. Mr. Bachman, Schæfferstown; Hymn by the Choir; address, Mrs. M. G. Heitshu, Lancaster; Hymn by the congregation; address, Rev. W. Johnson, President of Lebanon Classis; followed by a duett; president's annual report, Miss Mary F. Johnson, Lebanon.

The programme was well rendered. Mrs. Heitshu was listened to with much interest, Rev. Mr. Bachman's address in the German language was very impressive and was listened to with much attention. Rev. Mr. Johnson's address abounded in excellent advice, and words of encouragement. The attendance was large. Collection amounted to $20.15.

Adjourned meeting 4.15 P. M.

The following officers were elected to serve for the ensuing year: *President*, Miss Mary F. Johnson, Lebanon; *Vice president*, Mrs. S. J. Seidel, Lebanon; *Recording Secretary*, Miss Fannie Brunner, Campbellstown; *Corresponding Secretary*, Miss Lizzie Hiester, Annville; *Treasurer*, Mrs. George W. Stein, Annville; *Editress*, Mrs. W. M. Leinbach, Reading.

The organizing committee consists of Miss Kate Leinbach, Womelsdorf, Miss Jennie Hain, Wernersville, Mrs. Samuel Keppel, Sinking Spring, Miss Fannie Brunner, Campbellstown, and Mrs. W. M. Leinbach, Reading.

Delegates elected to Eastern Synod are, Mrs. Bressler and Mrs. Donges, *primariæ;* Miss Lizzie Snavely and Miss Fannie Brunner, *secundæ.*

The semi-annual meeting will be held in Newmanstown, on the first Saturday in November, 1894.

W. M. S., TIFFIN CLASSIS.—The Women's Missionary Society of Tiffin Classis met at Fostoria, O., on Friday, May 4. The morning and afternoon sessions were devoted to business. In the evening, a literary programme was carried out, which included an address on Missions by Miss Lena Zurfluh.

W. M. S., MERCERSBURG CLASSIS—This society met in annual convention in Zion Reformed Church, Chambersburg, Pa., on Friday and Saturday, May 11 and 12. The public meeting on Friday evening, was conducted by the pastor, Rev. W. C. Cremer. The Introit: "From the Rising of the Sun," set to Mozart's music, was finely rendered by the choir. The Hymn "Hasten, Lord, the glorious time," was sung by the congregation. Rev. C. U. Heilman, of Greencastle, Pa., delivered an address in which was manifested a thoughtful and generous appreciation of the work of women for missions, and which was replete with sound advice and hearty encouragement. After the singing of the hymn "Saviour, sprinkle many nations," a letter from Miss Hollowell was read by Miss Clever. This pathetic and powerful appeal in behalf of the unfortunate Japanese children will be found elsewhere in these pages. A

short, but interesting letter, from the teacher-elect, Miss Zurfluh, was read by Miss Wicke. The collection was prefaced by an earnest appeal to the Christian liberality of the audience, by Rev. Mr. Cremer. The offertory was a quartette, "Rock of Ages." The services closed with the Lord's Prayer, the Doxology, "Praise God, from whom all blessings flow," and the Benediction. The society then organized, twenty-four delegates answering to the roll-call, and committees were appointed as follows: *On Finance*, Miss Richardson, Mrs. Brendle, Miss Fahnestock; *On Nominations*, Mrs. Hawbecker, Mrs. Fuss, Miss Boyd; *On Resolutions*, Miss Shannon, Miss Light, Mrs. Zarger.

The session of Saturday morning opened a little before nine o'clock, with a devotional service conducted by the president, Mrs. W. Lee Rhodes. Delegates responded to the roll by presenting their congregational reports, which were very encouraging. Three more delegates took their places in the convention on this morning, making, with the officers, thirty-two in attendance; exactly twice the number which met to organize the society in the same church in August, 1890. Sixteen congregations were represented; ten of these reported societies, congregational or women's; but all are doing good work in the cause of missions and of general beneficence, and are hopeful of increased interest. A committee was chosen, consisting of Miss Wicke, Miss Richardson and Miss Schively, to visit congregations throughout the Classis, and assist in the organization of societies. In pursuance of a resolution adopted by the Synod of the Potomac, authorizing the "Missionary Societies of Mercersburg and Juniata Classes and such other Classical Missionary Societies as may be organized—to organize a Synodical Missionary Society," and in compliance with the request of the committee appointed by Potomac Synod "to assist in the said organization," the society elected the following delegates, to meet the committee and delegates from other classical organizations on the third Thursday of September next: Mrs. C. U. Heilman, Mrs. A. R. Schnebley, *primariæ;* Mrs. I. M. Beaver, Mrs. O. C. Bowers, *secundæ.* The Treasurer's report showed a balance on hand of $70.71, besides an interest-bearing note of $100.00 towards a Church-Building Fund. Recent collections increased the sum by $124.09, making the amount in cash $194.80. Of this sum, $100 00 was voted to General Synod's Board of Home Missions, towards "Hungarian Missions or Home Missions direct," at the option of the Board; $25.00 to increase the Building-Fund, and $40.00 to Foreign Missions. The following officers were chosen for the coming year: *President*, Mrs. W. Lee Rhodes, Greencastle, Pa.; *Vice-president*, Mrs. I. M. Beaver, Marion, Pa.; *Recording Secretary*, Miss Jennie S. Clever, Cleversburg, Pa.; *Corresponding Secretary*, Miss Annie Ault, Ft. Loudon, Pa.; *Treasurer*, Miss. R. H. Schively, Chambersburg, Pa. Miss Estella Boyd, Upton, Pa., and Mrs. O. C. Bowers, Chambersburg, were elected to the Executive Committee.

A "Literature Table" was spread with a bountiful supply of Church publications, to which delegates were invited, after adjournment, to help themselves freely, for themselves and for distribution in the congregations they represented.

W. M. S., Mt. Olivet Church, North Lima, O. (*H. M. G.*)—The January meeting of the Woman's Missionary Society was held at the parsonage. Unfortunately the weather was unpleasant, yet enough members were present to carry on the work, and quite an interest was taken. It was the time to elect new officers. The Society seemed satisfied with some of their old officers, so they re-elected the president, secretary and treasurer. Mrs. Ellen Elser was elected vice-president, and Miss Emma Mentzer corresponding secretary.

In February the Society again met at the parsonage. The meeting was held in the afternoon. The day was very cold and stormy, and those present were obliged to wade the snow in order to get there, but we are glad to say that this did not cool off our missionary spirit, and the meeting was good.

The Society decided to pay the apportionment of 44c. per member, asked by W. M. S. O. S., $1.00 for contingent fund, and the balance in treasury

($6.00) to Foreign Missions. After a short talk by the pastor on missionary work in general, the Society adjourned to meet at the home of Miss Alvena Hoachland.

The meeting at Miss Hoachland's was quite well attended. The secretary being absent, Miss Hoachland acted as secretary pro tem. There was no business to transact, so more time was given to the literary program. The subject was Africa, including a description of the Dahomeyan village at the World's Fair. The fact that we, as a Christian nation, are sending rum to heathen Africa, while so little effort is put forth to carry the Gospel of Christ there, was thoroughly discussed and severely censured. The pastor gave an interesting talk on the mission work of Africa, showing the progress made in the last decade. Miss Clara Albright and the Misses Carrie and Sophia Heckenlaiply were received as new members. And so the work for the Master continues, and may it grow until it fills the whole world.

MISS HOLLOWELL TO THE WOMEN OF MERCERSBURG CLASSIS.

SENDAI, JAPAN, March 21, 1894.

Dear Friends: If you could be with us to-night, you would get an idea of the poetical side of our girls. They are very fond of two things in particular—singing and the moon; and to-night they have both, and are happy. A beautiful full moon is shining, and they are out serenading. Oh, if only I could make you see and hear them as we can! They are just now singing an echo song, some of the girls singing under our windows, and the echo coming from one of their room windows. A few minutes ago, I went out on the veranda to listen to them, and as I stood and listened, hidden in the shadow, a melancholy feeling crept over me; I can scarcely describe it. The moon's white light on all the yard, lying on the low roofs and white streets; the girls standing on the stone walk, their dark faces raised to the moon, singing to her their native songs in their quaint voices, now filled with emotion; but even as I looked their mood changed; they laughed merrily as they hurried in to study after the recess. They are veritable children,—in tears one minute and in smiles the next.

Every Monday afternoon, I have been taking some of them out for a long walk to some of the numerous pretty places about Sendai. A few weeks ago, I took them to an old temple, situated in one of the suburbs. This temple is reached by a flight of between four and five hundred stone steps, lined on both sides by majestic old pine treees. When we reached the top, a magnificent view met our eyes, wherever we turned them. On one side, snow-covered mountains; on the other, Sendai, with its gracefully winding river; on another, the neighboring hills, looking, as one of the members of our missions once said, "as if, when the Almighty created the world, He used this part as a dumping ground;" while before us was the sea. So clear was the day that with the naked eye the waves dashing on the shore and the white sail-boats could be distinctly seen. If you are at all inclined to day-dreams, this is the place to indulge in them, for it is a place "where every prospect pleases." I have always had a weakness in this line; so, while the girls wandered around from place to place, I sat down on the back steps of the temple, and was soon in the enchanted land. As I mused, I heard voices singing our hymns, and on going around to the front of the temple, found that some of the girls had

brought their *Sambiha* (Japanese Hymnal), and there they were standing in front of the temple, at the top of the long flight of steps, singing their Christian songs. This made a strong impression upon me,—the thought of their worshiping God on the steps of the temple of the gods of their ancestors, and in the ancient grove sacred to the worship of those gods. I did not stop them, for although on general principles I should not permit this, yet they all seemed so much in earnest, and the place and time of day (twilight) were so appropriate that I could not find it in my heart to interrupt.

When I began this letter, I did not mean to write about the girls, but hearing them singing started me in that train of thought, and when once I begin talking about them, I find it hard to leave off. Now, although I see that I have written a good-sized letter already, I still should like to tell you a little about one of our Sunday-schools.

Three of the girls, my helper and myself, have Sunday-schools in three different parts of the city. Two of them are composed of the children of comparatively well-to-do parents. The one about which I particularly want to tell youis made up of the poorest of the poor—poor in every sense of the word. It is over by the eastern barracks, and—I don't know whether or not it is true in the States; I hope not—about all these places there are so many little ones who know no father and know not even what their names ought to be. All about this part there is squalor and misery of all kinds. We have a Sunday-school of these children in a miserable little bit of a room, which we hire of a poor old woman who makes rope for a living; and she and her daughter, a mere wreck of a woman, get the room ready for us every Sunday. Here, on the dirty mats, we sit and sing and teach; sometimes the air is so foul that it requires all my power to open my mouth to sing; and now that the flea season has come, it makes things lively. However, when the little ones come in, with their low bows and welcoming "*Tadai ma Sensei*," which in Sendai language means "Good day, teacher," we feel encouraged. When we open the exercises, the first thing is a prayer, and every dirty little head is down on the floor and remains there pretty steadily, except when the temptation to upset his neighbor is too strong for some little urchin. But few of the children can read, so that we teach them the songs word by word, and it is remarkable how well they follow the organ and keep the time. We have only a very poor baby organ at present, an old one that has quite an asthmatic wheeze; but the children love it and pat it and rub it and follow it from place to place. Indeed, when the organ is played, even the men and women crowd around to listen.

There are four little girls about seven years old in this school. They are pretty, bright little ones, and eager to learn. What to do with them has caused me many a wakeful night. Their parents are bad people, and poor, and in a year or two, these children will be sold into prostitute houses. If anything is to be done, it must be done soon. Just about three weeks ago, one of the little girls disappeared, and all we can learn of her has led us to fear that this was her fate. There seems to be no place in our school for them, poor little waifs! First, they are too young; and then, too, if we admit this class of girls, our other girls will leave,—that is, some of them. The girls are willing to work for these people, but are not willing to meet them as equals.

Where to put them I do not know; but I feel something must be done for them, and that soon. Can you think of any way out of it? I feel as if I would take them myself, but with only one room, I should not know where to put them. There are young boys there also, boys of whom something can be made. They have a better chance,—can go where girls cannot; but for them also the ways and means are wanting. It is dreadful to see these little ones going into sinful lives, and yet feel our hands so bound that we can do nothing. Can you think of any way to help them?

Sincerely yours,
MARY COMFORT HOLLOWELL.

—Reports have crowded out some interesting contributions; room next month.

FOR THE CHILDREN.

Giving.

A VERY poor Hindu came to a missionary and brought ten rupees (about four dollars of our money) for church-work.

"Why," said the missionary, "you are too poor a man to give all this."

But the Hindu stretched out his hands and said,

"Oh, sir, I am only giving back what the Lord has freely given me."

The missionary adds: "I was almost moved to tears to see this poor man with only a scanty bit of cloth about his body, and in a time of great scarcity, so ready to deny himself for the treasury of the Lord."

A lady missionary in Japan says of the members of the church at Osaka, where she labored: "They are willing to do any kind of work to get means to help in the Gospel cause."

If these converted heathen love to give so freely when they hear of Jesus, how much more freely ought we to give, to whom God has given the blessing of being born in a Christian land, and knowing the story of the Bible and of salvation from our earliest years!

"The earth is the Lord's, and the fulness thereof;" yet when out of the very mercies and blessings He has given us we try to show our gratitude by returning something to Him, He is pleased to accept our gifts—His own from His creatures!

He has "given us richly all things to enjoy;" and when we try to spread abroad the news of that glorious salvation which we have so freely received, we must be doing that which is pleasing in His sight.

The message never grows old; the words that the disciples heard are being said over and over to us: "Freely ye have received, freely give."

God does not simply give us His great gifts *once*—put us in our happy homes in a Christian land—but He *keeps on giving*. His mercies are new every morning. In one of the Psalms it is said of God's mercies: "How great is the sum of them! If I should count them, they are more in number than the sand."—*Selected.*

—Never let one day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, "What am I doing for Him?" (Matt. vi. 13-16.)

"Our mission work progressing,
With thankful heart we view;
Great things have been accomplished,
But much remains to do.
We have our times of trial,
And yet our faith can say,
Hold fast His hand, march onward,
Still trusting day by day."

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STRANGE FACTS.

ON a journey from the East to the West we read one of the immense Sunday dailies of Chicago. In its "Church and Missionary Column" we read the following: "*The Church Missionary Society of England is one of the foremost missionary organizations of the world. It has 402 stations in all parts of heathendom. It has 400 women workers. There are besides 300 native ordained clergymen under its auspices, and some 5000 native lay workers. Its congregations number 190,000 attendants. Thirty-five thousand of these are reckoned as communicants, 3316 of them having been received the last year. It supports 1970 schools, with 81,000 pupils, and its income last year was $1,450,000.*"

This is certainly a splendid record of a great society. It is a testimony to the willingness of the heathen world to receive the Gospel. Following this statement we read the following:

"*It is estimated that there are fully 3,000,000 people in the City of London who never enter a place of worship.*"

This latter statement is almost startling in its character. To think that more than half the people of the largest city in the world never enter a place of worship *is startling* indeed—and this too in enlightened England! Here is one of the very greatest Missionary Societies in the world going into the dark corners of the earth to call men to repentance while in the land where it has its home there is one city that has 3,000,000 people who do not so much as enter a place of worship. What is wrong? Has the Church lost her influence in the home land? Has she lacked in properly holding forth the verities of our holy religion so that enlightened people are losing confidence in her? Deny it as much as we please—there is truth in the charge—that the Church fails to hold forth the standard of truth in such a way as to command the confidence and respect of the world. So we are told, and so it would seem.

But there may be another cause. May it not be possible that the foreign work is so prominently held forth and made to appear so important that the home work is entirely overshadowed? The very best testimony asserts that our large American cities are rapidly drifting into a condition similar to that of London. We are told that every year sees a larger proportion of the people in the cities without any church relations. What are the Christian people of this land going to do about this state of affairs? It is highly necessary that an answer be given soon.

F.

OUR ABILITY.

GOD never brings opportunities within our reach without at the same time enabling us to use them. He never opens up a grand work without giving us the means with which to accomplish that work. As a Church to-day we have opportunities such as we never had before; yet this but teaches us that we have the means at hand to use the opportunities for our own good and for the glory of God. But it is equally true that we must largely bring about our own opportunities. There is no contradiction in this whatever. The main question is whether we properly estimate our own abilities. We should not over-estimate them, for that is wrong; but it is equally wrong to under-estimate them. We have been doing the latter until we came near making a failure of our missionary efforts. We have not quite passed the danger line even yet. When there is to be a great work undertaken there are many among us who are ready to say "we cannot help," we have already plenty to do, whereas we all know that there are but few of us so overtaxed but that we can help a little in all important enterprises. Never were we so thoroughly convinced of this as in the case of our Chicago lot enterprise. Some of the most *fiery* and *enthusiastic* brethren who blamed the Board and the Church for being old-fogyish and too slow when called upon to help a little had the excuse of home work as a reason for not helping. This "*home work*" excuse has been the cause of our tardiness, and we cannot too soon get rid of it. There is not a pastor in the Church who cannot make the same plea, and with a large measure of justice too; yet that is not a sufficient reason for refusing to give a little help. At this point we may learn a lesson from our Methodist brethren. They never under-estimate their ability; but when the poor pastor in some poor country circuit brings before his people some great project in which the Church is about to engage there is a response all along the line. True, the amount may not be very large; but it is something, and when these small offerings become almost universal throughout the Church the entire sum is very large. And this is just the reason and the only reason why that Church has become such a power in the land. It may be termed a "*Denominational Patriotism*" which takes account of the liberty of the Church and uses it for the advancement of the Church. There is no injustice to any one when we say that just at this point our Church has made her greatest failures. We are continually under-estimating our abilities, and make this an excuse for not helping along the important enterprises of the Church. True we lack in other directions, as may be supposed; but this under-rating of abilities and means is one of the weaknesses of our Church to-day. We lack unity of action, one tells us. That is true also; but that is much in line with what we have just pointed out. Another good brother tells us that our people are stingy. We cannot agree with this brother in the general charge which he thus makes. No, our people are not stingy; but they have too long been made to feel that they have not the ability to do much, and for that reason they do little. The general who feels he cannot stand against the enemy is whipped before the battle begins. Can we not make our people feel that they can do great things? Is it not our duty, as much as possible, to imbue them with that spirit? Is this not the duty of the ministry? The minister is the leader, and as he is so will the people be. When once we can have united action along this line, then we may expect a grand advance along all the lines of Church work.

F.

NOW FOR WORK.

BY the time this appears in print all the classes will have met. So far all the English classes assumed the apportionments sent down by the synods—with but a few exceptions where there was some scaling down done. Now then, having assumed the apportionments, when will the work of raising them commence? Will the pastors commence at once, or will they wait until four or five months of the year are past? We know that in some instances scarcely any of these moneys are raised until the last months of the classical year have arrived. Then there is a bustle and hurry to raise them, or if anything out of the usual order happens they are not raised at all. As the classes have had their annual meetings every pastor knows exactly what his charge is to raise during the coming year. Would it not be the part of wisdom for the pastor to commence at once to raise these moneys? First he should give his people a fair and candid statement as to the apportionments—how much for each object—and tell them of the reasonableness and need of these apportionments. Then go about raising them in a systematic way, and long before the classical year comes to a close these moneys will be in the treasuries where they rightfully belong. We make a plea for the raising of these funds promptly—not because we have any particular right to do so—other than the fact that we are interested in the missionary money that is to come into the hands of the Board for the general work. During the summer months the Board is invariably short of funds, and yet the missionaries must be paid. Will the pastors put forth special efforts to raise these funds, or some of them, early in the year, so as to help the Board through the stringency of the summer months? The times are a little hard, and for that very reason do we need special efforts to keep the work moving. Brethren, please note this and help the Board. F.

WHY NOT?

A SHORT time since we received a small contribution from a good brother in Western Pennsylvania, with a statement that this should be the beginning of a Church Extension Fund of $500 to be raised by the Y. P. S. C. E. We must confess that we had not thought of this matter in that light; but when this good brother suggested it we at once saw the propriety of such a movement. A goodly number of the societies have pledged ten-dollar annual sums to be given for a foreign missionary. But comparatively few have gone into this foreign work. There are others who would prefer to give to some department of the home work. These latter should have some specific object upon which to center their giving, so that what is contributed may be preserved in some permanent form. It strikes us that no object is more worthy and needful at the present time than that of Church Extension. We do not say that this is the *most* important object before our people; but we do say that there is none *more* important. As we often presented this matter to the readers of the GUARDIAN it is hardly necessary to repeat again what has been so often said before—and yet we still feel that our people do not fully appreciate the importance of this great work. The Board often finds itself completely helpless because of the lack of such funds. If then our young people wish to do something handsome for the home work here is their opportunity. This good brother suggests that

this movement be so inaugurated that the young people raise one such fund of $500 annually. Could we not prevail upon *one hundred* of these societies to pay $5 annually to this grand work? Why can this not be done? Are there not many more than *one hundred* of these societies that have not yet pledged anything to the foreign work. Might we not prevail on these societies to join in this work of Church Extension? What more important work could they engage in? Not only for to-day will these funds do good in the way of extending the work of the Church, but for generations to come. Here is a poor mission that needs help. The Board gives it one or two of these funds for a series of years without interest so as to help it on its feet. When it has been thoroughly established it pays back this money to the Board, and some other mission gets the use of it, and so this help goes from one place to another—all the while doing good. A noble work this. Who will start this movement? What society will be first to send in the pledge for the endowment of the first fund? Let us have many responses. F.

CUTTING DOWN ESTIMATES.

THE usual method practiced by Foreign Boards in determining the amounts of appropriation, is to have the Mission in a given field to make a careful estimate of the sum needed for the coming year, specifying the items which go to make up the aggregate. On this basis the appropriations are made by the Board, regulated by the sum reasonably expected to be realized from the home Church. It sometimes happens that it is necessary to reduce the figures in making the appropriations to keep within the probable receipts. When this sad necessity arises, it is almost invariably at the cost of the arrest of the work abroad; the reduction of salaries to native workers, or the abandonment of promising fields. In a given year the missionaries will push forward their work, establish new congregations and preaching points, with joyous hearts. Next year will come a reduction of appropriations. As a result the meagre pittance allowed the native evangelist must be reduced, and in instances not a few, some of these hopeful points must be abandoned, and the native Christians left without the means of grace, while in the mission-schools scholars have to be dismissed to their native darkness.

Just at this time this retrenchment has become a painful necessity in the case of some of our oldest and strongest Boards. And it is painful to read the letters from the missionaries, in response to the notification of the reductions, which in some instances have been as much as from 23 to 25 per cent. The whole order of proposed work becomes deranged. The almost despairing inquiries are made: What shall we do? How rearrange our work? Which evangelist shall we dismiss? Who of them put upon nine months' salary? What preaching points abandoned? What school closed? How many scholars shall be turned away? Instances occur in which the native pastors, rather than abandon his dependent little flocks, have consented to the reduction of their salaries, already barely sufficient to afford them the necessaries of life, and missionaries have devoted a portion of their own salaries.

If our home Christians would but for a little while consider the cruel privations of the native evangelists, and the crushing discouragements of our American missionaries, caused by the shortage of contributions in our churches

we cannot but think that the insufficient reasons for this shortage would speedily disappear. Just to think of a devoted Christian minister with a wife and three or four children, and a salary of from $150 to $200 a year, being required to receive one fourth less, or a single man to receive but little over $100 a year, so that we might give a penny or a nickel, instead of a dollar or more which many of us are amply able to give! Or worse still, some souls for whom Christ died, consigned to live and die in heathen darkness, who might have received the light of life, but for the want of our aid, even below the line of self-denial! We certainly do not think.

Happily our Board has not yet been forced to make any such disastrous reductions. But we have in part at least been saved from it by allowing ourselves to run in debt. And it requires but one more step to reach that terrible alternative. If our work continues to grow as it has for the last few years, unless their is a material increase of receipts in our treasury, it will not be long until we will be confronted with just precisely this sad necessity. There is undoubtedly a growing interest in Foreign Missions in our Church, but it is not keeping pace with the progress of our work. It is therefore the part of wisdom and vital godliness that we arouse more fully to the appreciation of the call which God is unmistakably sounding in our ears. C.

JAPANESE SEA-WEEDS.

AS connected with the distribution of the sea-weeds we would call the special attention of our readers to an interesting extract from a letter on another page from Miss Hollowell, who sent them to us. In making the timid request that the proceeds of the sale of these beautiful souvenirs of the Japanese sea, be placed in her hands for the benefit of the sadly suffering poor, of whom she gives us such a touching description, she seems to feel as though she was treading upon forbidden ground, and was fearful that we would read it with face awry. Why, bless her charitable soul, could she have seen us when we read her request, she might have noticed our face slightly awry, but it was with a smile, not a frown. True, a year or two ago, the Board, in response to a suggestion from some of the missionaries, felt itself constrained to say that the time had not yet arrived when it could feel warranted in favoring movements which looked to the establishment of an Orphans' Home in Sendai, or that would in any way diminish the receipts of its treasury. This was one of the instances, frequently referred to, in which we were compelled to withhold approval from the generous onward movements suggested by the Mission. All because of the want of means. The fact that our receipts were short of our necessary current expenses, positively forbade any enlargement of our work, or material detraction from our receipts. But that was a very different thing from a charitable effort on the part of our missionaries personally, in a way not to interfere with the revenues of the Board, to alleviate the sufferings which daily confronted their gaze, such as the gathering of sea-weeds, etc., and mounting them with their own industrious hands, that a little revenue might be gained for this Christ-like purpose. No, indeed, the Board would be only too glad were the Church to furnish, not only an ample sufficiency for our proper missionary work, but a generous sum besides, so that by establishing a home for the friendless and suffering poor, we might furnish to the Japanese

an object lesson—an illustration of practical and applied Christianity in contrast with their too unfeeling native religion.

Yes, Miss Hollowell and her associates shall have the whole of the net proceeds of the sale of these sea-weeds. Were the enterprise of large proportions, calling for an amount of money which would interfere with the regular necessary receipts of the treasury, the Board might not look upon it with favor. But the modest demands in the case remove it from exposure to its disapproval. We ask, then, the lovers of the beautiful both in nature and in grace to co-operate with us that these tokens of Christian love may have a ready and wide distribution. We count it a privilege to add to our already exacting duties the work of distributing these pretty mementoes of our far-away work of love for our fellow-men, and we will gladly "prod the jaded nag," if needs be, to respond promptly to the calls of other sympathizing hearts. C.

VICARIOUS ATONEMENT.

EARLY in the morning of a recent day, the keeper of a boarding-house in Hongo, Tokyo, discovered one of his lodgers dead in his room, having committed suicide by taking morphine. Under the young man's pillow—he was only twenty-eight years old—were found several letters addressed to his parents, relatives and particularly his elder brother. From these it appeared that the suicide's name was Ishiwara Kaoru, who had but recently returned from the United States, an ex-student of the Imperial University, and who bore in general an exemplary name. His elder brother's profligacy had long preyed on his mind, and it is said that he had frequently made the pregnant statement that only his own death would suffice to bring his spendthrift brother to his senses. Kaoru had repeatedly begged his brother to amend his ways and not bring shame on their parents. On Thursday, the day before his rash deed, their old mother had sent word that she was coming up to the capital, and begged her elder son to meet her. Kaoru went in search of him, but found that he had left the capital in company with one of his mistresses. Returning to his lodgings, Kaoru wrote a letter to his parents, stating that he was resolved to die in the hope of bringing about his elder brother's reform; that he acted as he did out of filial piety, and trusted that his death would reunite the family. Letters of the same tenor were addressed to his other friends and relatives, asking their pardon for what he was about to do; and finally one impassioned and pathetic message written to his brother. When found next morning, life had been extinct for several hours.—*The Japan Daily Mail*, April 10, 1894.

EXTRACT FROM A LETTER FROM MISS MARY C. HOLLOWELL.

* * * I have been very much interested in the poor people around Sendai this winter. Some of them are so very poor that we finally rented a house down near us, and took some of them in. They say there are many miserable people in America; but I don't think there could be any worse than these. There is one old man whose legs are paralyzed; he makes *sasara* (a bamboo

brush to clean pots and pans with), and pushes himself along through the streets in a little cart to sell them. We found him in a miserable place, living in a regular mud puddle. He lived, that is kept body and soul together, on two *rin* a day (a *rin* is one-tenth of a cent), and he only had that on very prosperous days. Another poor old fellow is blind and paralyzed, with two little boys, one of whom is deaf and crippled. But I need not tell you all about them, for no doubt you have seen this kind and know all about them. I know there are many poor people at home; but there are thousands to help. This is one lesson we have to teach these people; kindness to the poor. I do not mean to say that all the Japanese people are unkind to the poor; but I fear the majority are. We now have five grown people and four boys in the house, and I wish you could see the change that has come over them! They work and act like entirely different people. The one little boy is going to school, and is as bright as a dollar; the two larger boys are learning trades, basket and *geta* (wooden shoes) making, and are getting along nicely. The boys all go to the Nibancho Sunday-school, and the teachers say they are among their best scholars. Our girls in parties of three and four (our Christian girls), go down to the house every Sunday afternoon and sing to the old people and teach them. The one old man will be taken into our Church next month: he wanted to come in this month; but we all thought it would be better for him to wait. This work among these people I feel has been a very good thing for our girls, and they seem eager and willing to do it and give quite liberally.

Now what I should like to do would be to get a fund, so that no matter what happens to us who are helping in this, these old people will be provided for as long as they live, which I don't think will be long. The boys will soon be able to take care of themselves. Now finally I have gotten to the point, the therefore: "Won't you please sell these sea-weeds and let me have the money for this purpose? I know you will make a wry face when you read this; but it is *shikata ga-nai* (there is no other way for it). I feel almost as if I were bearding the lion in his den when I make this petition, for I have heard that you are opposed to these private enterprises."

(For an explanation of the apprehension expressed above by Miss Hollowell, see article on another page headed, "*Japanese Sea-Weeds.*")

—A Japanese senator recently got hold of an exposition of part of the Bible. Reading it attentively, he pronounced Christianity a fine thing in theory; but the question was, Would it work practically? Thinking about it, he became dissatisfied with his life, and while in this state took a trip from Okayama to Ozaka. On the same steamer was a Miss Barrows, and as he heard she was a Christian, he watched her. Her deportment so impressed him, that though not a word passed between them, he was convinced that Christianity was as good in practice as it was in theory; and on returning home he hunted up a missionary, made a public profession of faith, and has since been faithful in working for the salvation of others.

—Until recently the Bible was prohibited in the Higher Normal School in Tokyo. There is now no restriction in regard to its possession and use.

THE ANTI-FOREIGN MOVEMENT.

WE notice by the daily papers that recent mails from Japan bring the intelligence that the anti-foreign feeling is aggressive, notwithstanding the rebuke it received from the Emperor last winter. It will be recollected that the extremists were in the ascendancy in the late imperial diet or parliament. Legislation restrictive of the movements of foreigners was attempted contrary to the liberal policy favored by the government. This called forth the interference of the Emperor, who promptly prorogued and subsequently dissolved the diet. This required the election of a new house. The election was held the first of last March, and resulted, as it was supposed, in the success of the liberal policy. It has, however, since transpired that the new diet is animated too much with the same extreme, anti-foreign spirit, and in consequence of the exhibition of this spirit the Emperor has again interposed his imperial authority and prorogued the diet. Whether this will be followed with another dissolution and another election remains at this date to be seen.

The Emperor is represented as being a man of wise and comprehensive views. He has surrounded himself with men as counselors of enlarged and liberal views as to the policy necessary for the advancement and growth of the nation. The Government, as a whole, seems to have reached the conclusion that this lies in the direction of western civilization, whose experience and lessons of political wisdom are worthy of their grave consideration and acceptance. The spirit of opposition, just now so clamorous, seems largely to come from the interior of the empire, where the people are largely cut off from intercourse with foreigners, and who are incited to antagonism by the laborious activity of the Buddhists, who are making a desperate struggle to arrest the growth and spread of Christianity. The object of assault on the part of the anti-foreign movement is precisely Christianity and its missions. The Government, however, has its eye not primarily upon Christianity as a *religion*, but rather as a political agency—as the formative force in western civilization, which civilization it seems determined to cultivate and measurably adopt.

The situation is interesting to all friends of Christian missions. The antagonism of Shintoism and Buddhism is not surprising. Their frantic hostility is rather a favorable indication, as exhibiting their appreciation of the power of Christianity, and their inability to withstand it by any other means at their command than its expulsion from the empire, or at least its exclusion from contact with the people. The conflict is not unexpected, and the ultimate issue is a foregone conclusion in favor of Christianity. C.

WEST CENTRAL AFRICAN MISSION.

SAKANJIMBA.—A LION'S WORK.

THE health report from all the stations of this mission is good, save that Mr. and Mrs. Stover, of Bailundu, are far from well. The mission greatly regrets that Dr. Fisher, who is connected with Mr. Arnot's mission, and who is much esteemed both as a physician and a friend, has left for the interior, where there is a station of the Arnot mission. The new station, Sakanjimba, is said to be 6,200 feet above the level of the sea, which is a few feet higher than the top of Mt. Washington. It is believed that the conditions for health

at this site are as favorable as anywhere else in West Africa. Mr. Lee wrote on Christmas day:

"I rejoice at being able to say that our work is going forward quite as favorably as we have any right to expect. We are now comfortably settled in our little three-roomed houses. Our gardens, although small as yet, are doing well. We have erected a couple of small houses for our boys, and are about building an *onjango*, or visiting house, in which to hold services for the time being. Our public services are well attended, and, considering the circumstances, the attention given is quite satisfactory. As we get better acquainted with our district we find the prospects for work still enlarging. Mr. Woodside has already commenced a day-school. Several of the village lads are attending.

"Recently a lion paid our station a nocturnal visit. It evidently leaped over the fence of our ox-yard, and then stampeded the cattle so that they broke a hole through the fence and rampaged around the station and finally off through the woods. As the ox-yard fence is from seven to eight feet high, and built of large logs set firmly in the ground, it must have been a grand leap the lion made, while the poor oxen must have been terribly frightened to have succeeded in breaking a hole in so strong a fence. I was first awakend by a great shouting and gun-firing by the natives of the nearest village. Such a shouting and uproar as they made I have not often heard.

"I quickly dressed, and taking my gun and lantern went out into our yard to ask the boys what was the trouble. I called and called for our boys, but in vain. Not a sound could I get from them for a long time. At last one of them summoned up courage to call out: "It is a lion!" The poor boys! they were sleeping in little grass huts, which are a very poor protection from a lion, and they were afraid of attracting to themselves the attention of the animal if they answered me. I soon saw that Mr. Woodside was up, and on his way to the ox-yard with his lantern, accompanied by the oldest boy on the place. They soon called out that there was a hole in the fence and all the oxen were gone. About this time the noise and excitement had somewhat quieted down, and we decided that we could do little or nothing in the dark, so retired to wait for daylight before hunting for the strayed cattle. What was our horror, in the morning, to find within about fifty yards of Mr. Woodside's house the remains of one of the oxen! All the inside of the body was completely eaten away! Just at the time we were running around to find out what was the matter, the lion was quietly enjoying his repast within a few yards of us! Later in the day we found another dead ox about one and a half miles from the station. This one had not been eaten, but the place showed plainly that the lion had lain down close beside it and had a nap. He was probably frightened off before his appetite returned. Toward evening all the rest of the cattle were found at a native village some miles off, safe and sound, but much excited.

"Should the lion pay us another visit, I do not think he will get off so easily."—*Missionary Herald.*

—Dr. Duff once told an Edinburgh audience that if the ladies of that city would give him the cost of that portion of their silk dresses which swept the streets as they walked, he would support all his mission schools in India.

JAPAN NOTES.

NUMERICAL strength alone is not a sufficient index of the growth and power of Christianity in this land. A recent article in the *Japan Mail* asserts that there could be no greater mistake than the assertion sometimes made that Christianity has gained acceptance only among the ignorant and lowly. In the country at large nearly forty per cent. of the Christians belong to the "Shizoku," or intellectual class of Japan. In the city of Tokyo nearly seventy-five per cent. of the members are "Shizoku." In a single church connected with the Congregational body there are to be found two members holding office directly from the Emperor, and not less than twelve who hold appointments from the Council of State, with the sanction of the Emperor, and it is asserted that this church is not superior to many others associated with the same or other missions.

It was only a testimony to the character and popularity of the Christian element that in the first Diet twelve members and the Speaker were Christians. In Tokyo and Kyoto some of the most influential members of the city and prefecturial assemblies are believers, while in Gumma Ken, out of a total of sixty members in the Assembly, eight are Christians.

There is a "Christian Physicians' Society of Japan," which numbers over seventy members. Their object is the free distribution of the Bible among the physicians of the country.

The strongest political organization in Japan is called the "Jiyuto," or Radical Party, and it is likely soon to have a controlling influence in the affairs of the government. Its Vice-President is an Elder of the Presbyterian Church in Kochi, and one of the most active and consistent members.

There are now Christian moral instructors in several of the government prisons, and their labors have been attended with most beneficial results. Many have been converted, and it is reported that there have been applications for 450 Reading Lists of the Scripture Union from the prisoners located in the Hokkaido alone.—*Rev. H. Loomis.*

NOTES.

—Dr. Lorimer asked one who boasted of his recent conversion, if he was a member of the Church. "No," was the reply; "the dying thief never joined the Church, and he went to heaven." "But you support the cause of missions?" "No, the dying thief never contributed to missions, and he went to heaven." "Yes," said the doctor, "but he was a dying thief, and you are a living one."

—The politeness of the people of Japan, says Dr. George W. Knox, is something astonishing. In Tokyo, while riding on my bicycle, on one occasion, I knocked a man down, and he jumped up and begged my pardon for at least five minutes.—

—Faku, a Zulu chieftain, when he saw the operation of a plow, leaped in excitement, exclaiming, "It is worth six wives!"—

—A change of missionary methods in Burmah is absolutely necessary, writes Rev. A. Bunker. We must emphasize the training of a native instrumentality. Hereafter the missionary will not be merely an evangelist, but the trainer of evangelists.

GENERAL MISSIONARY ITEMS.

—The mission of the English Church Society in Ceylon has 2797 Singhalese and Tamil communicants, and 8005 adherents. The number of baptisms was 158 last year.

—It is said that only Mecca, in Arabia, and Thessa, in Thibet, are now closed to Christian preachers, but a hundred years ago nearly the whole world outside of Europe and America was shut.

—The first missionaries sent abroad by an independent Swedish society went to China in 1848. Since then a certain predilection for China has always prevailed in Sweden among the friends of missions.

—One hundred and fifty years ago the first Hottentot was baptized by the Moravian missionary, George Schmidt. Now there are in Cape Colony, under the Moravian Church, 22 missionaries, and 9,300 souls under their care.

—The British Syrian Mission received an income of $25,000 last year, has 250 children under instruction in Beirut, Baalbec, and Damascus; and one-half of the 18 women working in Syria receive no salary from its funds.

—There are now about a million living church members who have been gathered out of pagan populations. In all the mission stations in the world it is supposed that there were during the past year 100,000 converts or 2,000 each week.

—In the Bassein Karen Mission in Burmah each of the 91 churches is self supporting. The missionary who laid the foundations urged the development of lay workers in the church, and brought about the unique custom of church discipline for covetousness.

—In China a certain Christian baker has written on the baskets in which his customers' bread is carried these words: "Jesus Christ appeared in the world 1894 years ago." This writing makes people question him, and he has an opportunity of preaching the Gospel.

—"The Norwegian Church carries on work in five foreign fields, and although in comparison with other churches it is both small and poor, it raises over half a million kroners (£25,000) per annum for this purpose. This devotion is reacting in quickened life at home."—*Bombay Guardian.*

—The Baptist Foreign Missionary Society of Great Britain reported, at the May meetings in London, a debt for the fiscal year of $70,000; the London Missionary Society, mainly Congregational, one of $165,000; the Church Missionary Society one of $75 000; the Wesleyan one of $30,000.

—Dr. Judson Smith says: "What is needed in our foreign mission work is leaders; not the rank and file which the native agency will furnish to their own great gain, but captains and generals, and these must be trained men. It is impossible for the missionary to be too learned, too cultured, too eloquent, too versatile, too much of a scholar, a philosopher, a preacher, a statesman, or a gentleman for the needs of his field and work."

—The many friends of Miss Cort, of Siam, in this and other lands will be rejoiced, but not surprised, to know of her efficient work under the Occidental Board. Among other direct and immediate results is the increased demand for missionary literature, both in our Sunday-schools and Societies. Already several halting ones have about decided to give themselves to the Siam field as missionaries. Miss Cort is now in Los Angeles, Cal.

—From the statistical tables of missionary work in Japan for 1893, lately published by Rev. H. Loomis, it appears that 643 missionaries are toiling in that field, of whom 228 are men and 216 are unmarried women. There are also 206 native ministers, 665 preachers, evangelists, etc., and 367 theological students. The 377 churches have a membership of 37,398. The increase during last year was 1864, and the contributions amounted to $32,000.

—Mr. Fulton's Gospel boat, that, in connection with the Canton mission, plies up and down the Chinese rivers, giving medical aid to the sick and spiritual aid to the heathen, is supported by four Presbyterian Christian Endeavor Societies. Last year 7,940 patients were reached by it, and 6,500 tracts were distributed. What a noble work to be done by only four societies, and all by Mr. Fulton's two-cents-a-week plan of giving to Foreign Missions!

—Any one sent on God's errands is a missionary. Whether the service be great or small, in the home, in the church, or in the uttermost parts of the earth, if it is work for God it is a mission, and whoever performs it is a missionary. We solemnly set apart those going out to a foreign field. We may be just as truly set apart to our work here. A successful missionary society must have missionaries at both ends of the line.—*M. P. E.*, in *Missionary Link.*

—Dr. J. H. De Forest, of Japan, says: "Buddhism is a general name for nearly everything in the East in the lines of philosophy, religion and ethics. Its sects are vastly further apart in belief than anything found in Christianity; its faith is broad enough to include absolute denial of a personal God and of immortality of the soul, while teaching just as positively the existence of numerous gods, together with transmigration and absorption again into impersonality."

—Two missions have recently been opened in the Dark Continent. One, after long months of search for a suitable location, has been fixed by agents of the American Board at Mount Selinda, Gazaland, in the territory of the South African Company, and just across the line from the Portuguese domains. The other has been founded in the Barotsi kingdom to the north of the Zambesi by the English Primitive Methodists, and only after a diligent and painful quest of two or three years.

—What a record for the churches of Niué, an island in the South Seas called Savage Island by Captain Cook, because of the character of its inhabitants! It has now a population of about 5000, but there are 11 native pastors and 1646 church members. In the year 1892 these churches sent from their own membership 4 missionaries with their wives to New Guinea. Besides supporting their own pastors, these Christians contributed within the last year $1500 to the funds of the London Missionary Society for the carrying forward of missionary work.

—Four missionary ships have been built for service in the Miscronesian Islands known as the *Morning Star*, each serving for a term of years, and then being replaced by a stronger craft. The first was built by the Sunday-school children of the United States, and launched in 1856. It served until 1866, when it was succeeded by *Morning Star* No. 2. This ship was wrecked, and in 1871 a new *Star* took its place. In November, 1884, the present *Morning Star* sailed from Boston, and is now doing a good work in Micronesia. She usually sails from Honolulu in June, and is gone about nine months.

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

MISSION ITEMS.

—We attended the meeting of Illinois classis at Stonington, Ill., and presented the work of the Board to the favorable consideration of the brethren. The classis willingly assumed all the apportionments sent down by the synod to carry on the work. Arrangements were made for the formation of a new field at Edinburg, Ill., where the prospects seem very fair for the early upbuilding of a charge. The W. M. Society of classis also held its annual meeting at Stonington. We attended one of their sessions. They are thoroughly in earnest and are getting the work well in hand. We look for more aggressive work from this society in the future than in the past.

—On May 20 occurred the dedication of the New Reformed Church on North Hill, Akron, O., Rev. E. D. Wettach pastor. This became a mission under the General Board in 1891. It started in the form of a swarm from Grace Church down town. In 1891 the chapel was built; but this soon became too small. Arrangements were then made for the erection of the main church building. Pastor and people worked with a will, and on the above date they gave their beautiful new church to the Lord free of debt. The property is worth fully $15,000, and is a beautiful place of worship. No mistake was made when that mission was started.

—We had the pleasure of being with the brethren of Allegheny classis at their annual meeting at Harmony, Pa. This quaint little town stands on historic ground, as the place where the Economite Society had its first Home. Dr. Prugh, of Pittsburg, opened the classis with a stirring missionary address having as a basis the Apostolic Commission. The classis, in addition to the first evening, gave another evening to the consideration of the missionary work, while it assumed all the apportionments for carrying forward the missionary work. This classis is largely missionary territory, and needs to give much attention to the home work. Many points in its territory should be taken up at once.

—On the afternoon and evening of May 23 we attended the W. M. S. meeting of Allegheny classis in Grace Church, Pittsburg. The afternoon was devoted to business. Much good work was done on this afternoon. Among other good work undertaken is the raising of a Church Extension Fund of $500 by the women of classis. Let us hope that the women of other classes in the Pittsburg Synod will undertake similar work. In the evening Miss Emma Poorbaugh gave a very interesting lecture on her experiences as missionary to Japan. Rev. Ambrose Schmidt also gave a talk on missions. The afternoon and evening sessions were brim full of interest.

—The Board has come to the full determination that the chapel of the English mission at Lima, Ohio, must be sold and a new location purchased in the eastern portion of the city and a chapel erected. This change will be made during the summer and fall. This is absolutely necessary, as the present location is not suitable and the mission cannot be made a success. When once the change is made we confidently expect a forward movement and grand results.

—On June 10 the corner-stone of the New Mission Church in Ft. Wayne was laid. We felt sorry that we could not be present on the joyful occasion. This mission had to pass through some deep waters for a while because of internal dissensions; but it was a success from the first. Some years ago a lot was purchased and a chapel erected. Then a parsonage was built—and now the main auditorium is being erected at a cost of $15,000. When finished the property will be worth fully $22,000 and will be an honor to the Church. We wish Pastor Zartman and his good people great success in his undertaking, for they deserve success.

—On May 31 began the annual sessions of Iowa classis at Columbus Junction, Iowa, in the pastoral charge of Rev. D. H. Fouse. We attended all the sessions. Two evenings were given to the subject of missions, while much of the business was made to bear on the same subject. There is need for the classis to talk much about missions, from the fact that it is largely missionary territory. Three mission charges are vacant at the present time. One will be filled soon, and two need pastors at once. The apportionments were all assumed, and this classis will raise an average of fifty-eight cents per member for home missions alone. The W. C. M. Society met at the same time and place. They gave a public program on Friday evening. Their meetings were interesting and enthusiastic. This classical Society will raise the full amount asked for the W. M. Society of General Synod for Home and Foreign Missions. The women are doing a noble work.

—June 10th we had the pleasure of being with Rev. J. Sechler at Harlam Center, Ill., at the dedication of the new church which was erected during the winter and early spring. This was a mission under the General Board until April last. Brother Sechler has been doing faithful work in this field which resulted in the building of this very neat and beautiful church. This is really a mission, although it is no longer under the care of the Board. Brother Sechler has much territory here to cultivate, and this new church becomes the centre of influence for the whole community. An enlarged missionary work can be and doubtless will be done in the community.

—On Gladstone's bedstead is hung the motto: *Christian, remember what thou hast to do.* This is a solemn warning. We are continually challenged with the duties that devolve upon us. But alas! how many lay them to heart as they should. This is especially true of the great missionary work of the Church. The great majority of the members of the Church pay little heed to the work that they should do in the way of calling others to repentance. First we must offer ourselves on the altar—and this must carry with it our duties toward our fellow-men.

—We wonder whether our elders ever think of the fact that they, as leaders, standing at the head of the congregation, are morally responsible for the apportionments as they come down from the classis. This does not mean that they are to pay them, but that they as well as, or rather than, the pastor are to see that these moneys are raised. There is something wrong somewhere when so large a part of these funds is not paid. The consistory must see to this matter; but the elders are first in the consistory and should make it their business to see that these funds are paid promptly.

—The Board is in great need of funds for the payment of the missionaries during the summer months. During the spring months, when Easter offerings came in, the receipts were comparatively large; but it seems that after the classes have held their meetings every one feels like taking a rest. We do most earnestly entreat all our pastors to make efforts to send in a portion of the apportionments, so that the Board may not become embarrassed. F.

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts of the treasury for the month of May amount to $4553.64. Included in this sum are $460.75, additional self-denial offerings. The whole amount of self-denial offerings to May 31st amount to $4459.60. There is also included in the above sum $1250.00, balance of the Sarah A. Hiveling legacy. The whole legacy now in hand is $2919.50, which, according to the terms of the will, will be invested, the interest on which alone can be used for the current expenses of the Board.

—The receipts of the last three months have been unusually large, and lest some might think that the wants of the Board for the coming year will afford a considerable diminution of receipts, we desire to practice a little more arithmetic. Deduct from the May receipts of $4459.60, the balance of the Hiveling legacy, and the $460.75, self-denial offerings, for these are about all in, we suppose, and it shows the regular receipts for the month to be $2842.89. The average monthly receipts for the coming year, to reach the sum designated by General Synod, viz.: $35,000, will be $2916.67. If now we deduct from the $2842.89 several items not to be included in the apportionment, and which are included in this sum, to wit.: the support of all beneficiaries by individuals, or by societies, and the pre-payments for the C. E. Missionary, yet to be elected, it will reduce the sum considerably below the average necessary to produce the $35,000 for the year. *Verbum sat. sap.*

—By this time the readers of the MISSIONARY GUARDIAN have learned of the safe arrival of Mrs. Hoy and her three children, accompanied by her Bible Woman, Miss Yoshida. They sailed from Yokohama, Japan, May 11th, and reached Vancouver, B. C., May 22d, a remarkably quick trip. She reached Rev. Hoy's father's home May 31st, after a detention of a day or two on her overland trip by the temporary illness of one of the children. So that counting the day of departure and the day of arrival she accomplished the journey in 21 days. Verily is steam diminishing the size of this world of ours.

—It was our happy privilege on Friday, June 8th, to pay our respects to Mrs. Hoy and for the first time to make her personal acquaintance. We had dropped her a line that we would call upon her, and as we approached the house, a lady came out to meet us. Her photograph told us who it was. And what did we meet? A lady all travel-worn, and not yet recovered from the languor of fatigue? Anything but that. She looked more as though she had just returned from a pleasure excursion, as full of life and vigor and sprightliness as she could be. One thing, however, seemed to make her restless. She has evidently come to America, in advance of her husband, *to work* and not to restfully while away the time. And she seemed to think that the few days already in America were rest enough for her to go to work. Besides her native energy she seems to have imbibed some of her husband's untiring push. The burden of her work will be to advance the circulation of the *Japan Evangelist*, and to secure additional means for the promotion of the material

interests of our Mission in Japan. The friends of our foreign work will have an opportunity to see her, and we do most heartily commend her to their favor and her pleas to their liberal consideration.

—We also had the great pleasure of meeting her Bible Woman, Miss Misao Yoshida. She is a quiet reserved lady. Her Japanese costume looks strangely to our western eyes. She speaks English. We trust many of our friends will have an opportunity of meeting her, as an illustration of what our Girls' School is doing for Japanese girls and women.

—We visited, as the last one in the East to meet this spring, the classis of Wyoming. It is refreshing to receive the cordial greetings accorded to us as a servant of the Church, which was extended to us by this, as well as the other classes we visited this spring. Our plea for our cause was received with marked attention and interest, and awakened considerable inquiry which happily we were able to respond to. The interest manifested by the brethren gave us assurance that the line of procedure marked out by General Synod will be cheerfully followed out.

—The name of the church in which Wyoming classis met is *Paradise.* The name is inspiring, and its markedly beautiful surroundings serve to increase the feeling of interest. The memory of days long by-gone invested the location and the out-lying scenery with a peculiar interest at once pleasing and sad, to us. Pleasing, because more than sixty years ago we gazed upon them with almost childish gladness—sad, because but two of the group which gathered in the old parsonage at that time remain on this side of the dark river. During the meeting of the classis we walked down to the old parsonage. We were met by a stranger, but with a cordial welcome. The place was familiar, but changed. There stood the same house, the house, if we mistake not, in which Rev. Dr. S. G. Wagner, of Allentown, was born; but the spring down in the meadow was gone. Up at the old church, in God's acre, we stood by the side of the grave of his little sister, who has been sleeping sweetly there for over sixty years. It verily awaked "the memory of departed days." Such scenes and recollections admonish one that this world is not our home, and point to the place "over there," where the scattered group will cluster together once again, to be sundered never more.

—A letter from Rev. Dr. Moore, dated April 24, 1894, informs us that the Executive Committee of the Girls' School had received five new beneficiaries in the school, with one or two more to follow. These are girls who have been in the school for several months, but whose circumstances forbid their continuance unless supported. For these girls we ask for patrons in the home Church. The annual cost for the support of each will be $60, payable semi-annually in advance. We are persuaded that there are individuals, Missionary Societies, C. E. Societies, Sunday-schools and congregations in our Church, who, being amply able, would willingly assume the support of one of these poor girls, that they may be educated in our holy religion, and reared to a useful Christian womanhood, were their attention seriously called to this beautiful charity. The name and photograph of the beneficiary will be furnished to the patron, so that as a specific work each may come to know, in some sort, the person for whose well-being they are laboring. We invite correspondence on this subject.

—Late letters from Japan bring us the sad intelligence of the grave illness of Mrs. Moore. She had been ailing for some time. At length it became apparent that a surgical operation was the only way to secure relief and a cure. To this end she entered the Imperial Hospital at Tokyo, where Dr. Scriba, an eminent German surgeon, is employed by the Japanese Government as physician and Professor in their medical school. She will be required to lie upon her back some six or seven weeks. It is expected, as the operation was a success, at least apparently, that in two weeks from date of Dr. Moore's letter, May 16, she would be able to be removed from the hospital on a stretcher, to the home of a Canadian missionary, who lives near the hospital. where she will remain while confined to her bed. The operation was performed May 3d, and on May 16th Dr. M. reports her case as favorable. Her many friends will unite their fervent prayers with ours, that the Great Physician will speedily restore her again to perfect health and strength.

—Miss Hollowell is delighted with the near prospect of Miss Zurfluh's coming. She says: "She is tired being the only 'old maid' in the Mission, and shall be glad of company." She has been trying to teach the Japanese girls and teachers to pronounce Miss Zurfluh's name. She says: "I wish you could hear the way they get it: it would make you laugh."

—As we have already announced in the Church papers, the long-expected Japanese sea-weeds have come to hand. We have a plentiful supply this time, and trust we will not be compelled, as before, to send less than may be ordered, or to reply, "Supply exhausted." They are very beautiful, and will be admired. The variety is large. We will mail them at the rate of two for 10 cents, or six for 25 cents. We prepare them for mailing in such a way that it would require positive violence to injure them. Post-office stamps will be acceptable, preferably two-cent stamps. Please enclose the stamps with the order.

—Mrs. Hoy informed us that she had brought with her, and has coming by the Suez Canal and the Mediterranean, quite an assortment of articles, Japanese curios and implements illustrative of the manners and customs of that oriental people, which she will be glad to dispose of, the proceeds to be devoted to the advancement of the interests and efficiency of our Mission. Among these are quite a number of the *sasara*, or bamboo brush, made for her, to bring to America, by the poor old paralytic man described by Miss Hollowell in her letter on another page. As such, they are invested with a peculiar interest.

—We have still a number of our Triennial Reports on hand, which should be in the hands of our membership. We would especially call the attention of our German brethren to a considerable number of the German edition still in our hands. The call for these is not as great as we had hoped. Will not our ministers take part in the distribution of both editions, that they may serve the purpose for which they were published? Please drop us a postal, name the number you can judiciously use, and we will send them free of cost.

—The sorest trial of missionary life, says Rev. F. G. Coan, of Persia, is the necessity of refusing help to the needy and suffering because the Church at home is not doing her part.

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to REBECCA HAMILTON SCHIVELY,
252 S. Main Street, Chambersburg, Pa.

FROM THE SOCIETIES.

W. M. S. OF GOSHENHOPPEN CLASSIS, (*Mrs. J. E. Freeman, Editress.*)—The W. M. S. of Goshenhoppen Classis held its annual meeting in New Goshenhoppen Church, May 2, 1894.

A business meeting was held in the afternoon. Officers were elected for the year as follows: *President*, Miss Emma Yost, Boyertown, Berks Co., Pa.; *Vice-president*, Miss Ella Urffer, Pottstown, Pa.; *Secretary*, Miss Mary Yost, Boyertown, Berks Co., Pa.; *Treasurer*, Mrs. George K. Spats, Boyertown, Berks Co., Pa. Additional members of Executive Committee were elected: Miss Sue Yeagle, Miss Ella Yerger, Miss Katie Mench, Mrs. G. W. Roth.

A resolution was adopted, that the Society raise at least one hundred dollars during the year.

This Society is working under difficulties, which but few others have to contend with. At present there are only *one and a half* congregational societies connected with it. Mrs. S. E. P. Mosser, of Reading, was with us, and encouraged us to go on and the Lord would prosper us. The collection, during the year amounted to $74.50 for Home and Foreign Missions.

A public meeting was held in the evening. Rev. Mr. Walbert presided. Miss Katie Mench gave the address of welcome, responded to by Rev. J. E. Freeman. Miss Emma Yost read the report of the Society. Mrs. S. E. P. Mosser spoke of Woman's Work, especially in connection with missions. Rev. Mr. Whitmer and Rev. Dr. Callender, also addressed the meeting, giving us great encouragement, and telling the brethren that they had better not hold us back; the train had *surely* started, and will move onward, no matter under what difficulties, as it is run by women, and when a woman *will* she *will.*

W. M. S. SCHUYLKILL CLASSIS, (*Emma E. Zerbey, Cor. Sec*)—The annual meeting of the Woman's Missionary Society of Schuylkill Classis was held in the Second Reformed Church, Reading, Thursday, May 17. The morning and afternoon sessions were devoted to business. Twenty-six churches were represented by thirty-nine delegates. The president will in the future prepare a report of the work of the Society and transmit the same to the Classis.

The Society decided to establish a contingent fund for the purpose of meeting the necessary publishing and other current expenses. In order to establish this fund it was resolved to ask each congregation to pay one dollar annually. The Society paid $3 into the treasury of the Eastern Synod and $2 into the treasury of the General Synod for their respective contingent funds.

The report of the corresponding secretary showed a great amount of work done, and progress in many things, giving much cause for encouragement. Societies were organized at different places during the year; but the report also showed many places needing the attention of the organizing committee. The following compose the committee for the present year: Miss Levan, Reading; Mrs. Snyder, Frackville; Miss Althouse and Mrs. S. A. Leinbach, Reading; Mrs. Ulmer, Pottsville. The organization of mission bands was urged upon the delegates, to train the children in mission work. The Society decided to again raise $600 the present year, to be devoted to the work of the Eastern Synod.

The next meeting will be held in October at Hamburg. Mrs. Rev. Hahn was

appointed to prepare any essay for the next meeting, with Miss Emma Schmucker as *secunda*. The following are the officers for 1894–95: *President*, Mrs. Mosser; *Vice-president*, Miss Sallie Levan; *Corresponding Secretary*, Miss Emma Zerbey; *Recording Secretary*, Miss Ida Keyser; *Treasurer*, Mrs. Deibert, who, with the following, compose the Executive Committee: Mrs. Kauffman, Leesport; Miss Jeanette Althouse, Reading; Mrs. Rev. Gerhart, Hamburg; Miss Mame Dohner, Schuylkill Haven; Miss Shepp, Tamaqua; Mrs. Rev. Hahn, Reading; Mrs. Snyder, Frackville.

The Society has great cause for encouragement in the many promising features which were shown in the reports of the congregational societies and the reports from the various committees. It enters with bright prospects upon a new year, hoping with God's help and the help of each member of the society to report still greater things at the next annual meeting.

On Thursday evening a public meeting was held in the Second Church, which was largely attended. Mrs. Rev. H. Mosser presided. Besides an essay and a recitation, addresses were made by Mrs. M. E. Whitmore, of Frederick, Md., editress of the *Woman's Journal*, and a Japanese lady. Mrs. Whitmore spoke in her usual efficient way of the work of woman in the cause of missions. The other lady spoke of the work in Japan. It was a real pleasure to hear this lady speak so readily in the English language. She was listened to with deep interest and the closest attention.

W. M. S. OF LANCASTER CLASSIS, PA., (*Mrs. Edwin H. Mengle, Steelton, Pa.*)—The Woman's Missionary Society met in the Reformed Church at New Holland, Friday, May 18, 1894. Owing to the late arrival of the train, no morning session was held. After being kindly entertained by the ladies of New Holland at dinner, the business meeting was called to order at 1 P. M. by the President, Mrs. D. W. Gerhard. It was the largest meeting held for some time. Seventy-three congregations were represented, and reports from fifty-one delegates were read. The envelope system was next adopted. The object of this system is to distribute envelopes to each lady in the different congregations in order to give each person a chance to contribute something, large or small, to be used for woman's work by the Classical Society. The officers for the following year were elected: *President*, Mrs. D. W. Gerhard; *Vice-president*, Miss Margaret T. Sangree; *Recording Secretary*, Miss Jane Powers; *Corresponding Secretary*, Mrs. Dr. I. H. Mayer; *Treasurer*, Miss Minnie Basom.

A public meeting was held in the church proper at 2.30 o'clock, presided over by Rev. H. H. Sangree, of Steelton, Pa. Prayer having been offered by Rev. Dr. George W. Williard, the Society was heartly welcomed in an able address by Miss Ella Besore of New Holland, which was responded to by Mrs. Geo. B. Draucher, of Harrisburg. The President of the Society, Mrs. D. W. Gerhard, read her annual report. The missionary exercises, so beautifully rendered by the Infant School of the New Holland church, under the direction of Miss Margaret Sutton and Miss Annie Besore, were greatly enjoyed by all, and deserves much praise. Addresses were made by Mrs. M. E. Whitmore of Frederick, Md., President of the Woman's Missionary Society of General Synod and editor of the *Woman's Journal*. Rev. H. H. Sangree's address was next listened to with much interest; also one from Elder Joseph H. Lemberger, of Lebanon, Pa. Rev. Dr. E. V. Gerhart recommended, as an object worthy of help from the Society, George Kinzo Kaneko, to whom the brethren in Sendai, Japan, desire that a post-graduate course in our institutions should be given, to better fit him for the work in our Seminary at Sendai. A liberal collection was then lifted. It was such a missionary meeting as makes you feel the blessedness and importance of taking part in the work of the Church. Good fruits will surely follow in the different congregations represented.

Resolutions.—1) That our thanks be given to Rev. F. A. Rupley, pastor, and the kind people of his charge, for the courteous welcome and hearty entertainment of the delegates and visiting members of the Woman's Missionary Society of Lancaster Classis.

2) That we have good reason to feel encouraged in our attempts to concentrate our efforts to conduct a useful organization for church work, by the earnest interest shown and the unusually large number of congregations represented at this meeting.

3) That we consider the present condition of our Society as a promise of great activity in the future, which shall be brought about by the increasing energy of its members, under the blessing of the Great Head of the Church.

4) That we earnestly recommend that the MISSIONARY GUARDIAN and *Woman's Journal* be subscribed for and read by as many as possible, that we may all intelligently understand the claims of the work for which we are laboring.

Respectfully submitted,
L. T. KIEFFER,
S. C. WOLF,
M. T. SANGREE.

Resolution adopted by Lancaster Classis: *Resolved,* That Classis has observed with pleasure the work of the Woman's Missionary Society of its Classis, and that we hereby express our confidence in their efforts, and heartily commend the Woman's Missionary Society to our pastors and congregations.

GIRLS' MISSION BAND OF ST. JOHN'S Reformed Church, ALLENTOWN, PA., (*Anna M. Kieffer.*)—The Band gave a missionary entertainment in the chapel of the church on Wednesday evening, May 30. It was at the same time their closing meeting for the year, and a large audience was assembled. An interesting programme of musical selections, readings and recitations, all of a missionary character, was well rendered by the members of the Band, and called forth the praise of all. A new feature was the reading of the *Missionary Gleaner,* a paper prepared and read by some of the older members of the Band.

The Secretary's report gave sixty-two as the number enrolled during the year, including the ladies who have charge of the Band. The Treasurer reported $107 as the amount realized by the Band during the year, which sum will be devoted to home and foreign missions.

THE CURSE OF WOMANHOOD IN HINDOOSTAN.

MRS. L. B. WOLF, a missionary of the Lutheran Church, who was for more than ten years engaged in zenana work in Hindoostan, recently talked to an audience of women of what she had herself seen and known of the evils of child-marriage and the abject condition of women in that country. We give the substance of her account, of course with many omissions and much condensation:

A member of the mission, visiting a certain town of six thousand inhabitants during the month of April—the favorite month for marriages in India—found thirty-four marriages going on. All of the brides were under twelve years of age; most of them were less than ten, and one was an infant not yet a year old! The Hindoos, it must be remembered, belong to the same race as ourselves—the Aryan race. They are like us in form and features; there is no general physical difference, except that they have the dark skin and the black hair and eyes of the tropics. And in that country, among such women, any wretched, diseased, imbecile old man of eighty may purchase a wife of tender years. She has no choice; she would not have any even if she were a woman. The speaker compared this curse of India with the havoc made by rum in Africa. There the mischief is wrought principally upon the men, but with the difference that it is optional with the victim; no man need degrade himself with rum unless he chooses; but these little ones are doomed from their birth,

without possibility of escape, except through the gate of death. So abject is the condition of every high-caste Hindoo; the only classes exempt are the native Christians, the Eurasians, and some pariahs. The first marriage ceremony—the one alluded to above—is merely a betrothal, after which the bride resides in the family of her husband, and is subject to her mother-in-law. Placed absolutely at her mercy, the child may be beaten, abused, outraged in every conceivable way; she has no redress.

The girls in the mission schools are hardly long enough under the care of the teachers for any lasting good to be effected. They leave when married; and there are not enough women in the mission to keep up the constant and intimate intercourse with them that would be necessary, in order to win their entire confidence, and enable the missionaries to alleviate their sufferings. The mission cannot, *dares* not interfere to protect any of these victims, even should they succeed in escaping from their prisons. Mrs. Wolf cited a case spoken of by the missionary teacher, Miss Sadtler, in a recent letter. A girl was married to a young man whom she did not love, and who had no particular affection for her. She had tried in vain to persuade him that it was best they should not continue to live together. He was not willing to release her, and his family threatened to poison her if she should try to leave him. A family feast was held, in the midst of which she was missing. The relatives sought her everywhere; the missionaries were more than once questioned about her, but no one at the mission had seen her. At last the poor young creature's body was found at the bottom of an old well, opposite the teacher's house. She had evidently wandered away with the idea of applying at the mission for aid, but knowing how ineffectual it would be, and dreading the life before her, her heart failed her, and she sought refuge in death.

Is there, then, no home affection among the Hindoos? The speaker replied that there often is the kind of affection that grows up between those who live long together and become accustomed to each other; but in very few cases, in her long experience, had she observed evidences of any deeper feeling. There is not among Hindoo husbands fidelity to their wives, nor morality, according to Western standards; and, naturally, the standard of morality among women is correspondingly low.

Indeed, the effects of this system upon the women are sad and terrible beyond description. The diaries of the medical missionaries would reveal many shocking tales; but details must necessarily be left to the imagination of those whose knowledge and experience enable them to fill up these meagre outlines. Let mothers think how it would be if their daughters were robbed of their childhood. There is no such thing as innocent childhood for these little maidens. From the moment when the "marriage badge"—a flat, thin piece of gold—is tied to the child's neck at betrothal, the one idea kept before her mind is that of her married life. At twelve, she may be a mother; at twenty-four, perhaps, a grandmother; think of mother and infant, both children, playing together in the dirt!

Yet the Hindoo woman has a sensitive nature. Often are the medical missionaries called upon to minister to poor creatures, wandering about in forlorn insanity, crazed by the hopeless, loveless prospect before them. Do not these facts appeal irresistibly to the hearts of Christian women? Loving

mothers, are the sorrows of these children nothing to you? Fair American girls, walking princess-like in the liberty of Christ's bestowing, happy in the sheltered home of your childhood, and, it may be, looking forward with pure and innocent delight to another home, of which love shall make you the crowned queen, is the desperate case of those your dark sisters nothing to you? Oh, how can any woman's heart be cold toward foreign missions? "Begin at Jerusalem?" Yes, truly; that was our Saviour's order; but if the Apostles had ended their labors at Jerusalem, what would have been our condition to-day?

We subjoin to the above the following testimony of Rev. Joseph Cook: "Between Cashmere and Ceylon, according to an authentic and most recent official statement, there are 21,000,000 of widows, and half of these were never wives. Even under the rule of a Christian Empress, paganism makes the condition of India yet so desolate, that it is a common remark among the Hindus that the old form of immolation by fire was preferable, as a fate for a young woman, or even for an old one, than widowhood. Distressing beyond our conception must be a life compared with which Suttee is a blessing; and yet suicides are occurring in India almost every week, prompted only by the terrible sufferings incidental to enforced widowhood.

"Who can remedy these terrible mischiefs endured by women in Asia except female medical missionaries? They are wanted all through India. They are wanted in large numbers. They are wanted for zenana work, in teaching, for all kinds of instruction in mission schools and secular establishments of various kinds. An angel from heaven itself, as has been often said, would not be welcomed in Hindu zenanas more cordially than a well-instructed female physician."

BEGIN YOUNG.

WE were early taught by our sainted mother the beauty of giving one-tenth to the Lord. We had our "Lord's money-box," and when we received a dime, one cent went into the box. Every week we were encouraged to earn a trifle in some way—by self-denial, by an unusual piece of work suited to our ability, or an extra task, and this *all* went cheerfully into the box. When any demand for missions presented itself, the box was opened, money counted, and no more willing, happy hearts presented an offering than ours.

It was easy, as years passed by, to change the *box* to the "Lord's pocket-book," to give the dollars in place of the pennies and dimes. Begin with the young; and let those who are no longer young become as little children, and learn the lesson.

(The above was written originally for the *Golden Rule*, by a lady of the Reformed Church, who does not permit us to give so much as an *alphabetic* hint of her identity. In the course of correspondence, she has kindly added the following useful suggestions:—ED.)

Our "Thank Boxes" came later in life, and I can safely promise every one who will dedicate a box for thank-offerings, that as the habit grows upon you, the interest and pleasure increase. At first we pledged ourselves to drop in a penny for every present or gift we received; then we added to the list every pleasure that came to us; and now we include heartfelt thanks for blessings

of which others may be deprived. For instance, remembering Dr. Watts' old hymn—

"Whene'er I take my walks abroad,
How many poor I see!
What shall I render to my God
For all His gifts to me?"

We gladly drop our thank-offering after visiting the poor, sick and afflicted. And so much do we enjoy the opening of the box, and sending of the contents for missions, that we no longer confine ourselves to the "penny" contribution, but give expression to our thanks "according to our ability."

FAITH IN THE WORK.

Judson preached to the Buddhists in Burma for six years without a convert. Every first Sunday he and his devoted wife would celebrate the Lord's Supper, and would say at the conclusion, "We are the Church of Jesus in Burma."

Somebody wrote to Mr. Judson, after he had been there five years, to know what were the prospects for the conversion of the heathen. He answered, "As bright as the promises of God."

—A missionary spirit! What is this but a Christ spirit—the pure flame of His love to souls burning brightly enough in our hearts to make us willing first, then longing, to go anywhere, and to suffer any privations in order to seek and find the lost in the distant mountains and trackless deserts of the whole earth?—*Mrs. Bannister.*

—I for one most earnestly believe that the greater the number of the missionaries we send and sustain abroad, the greater will be the actual number of workers at home.—*Lady Kinnaird.*

—The more we connect the missionary cause with the person of Jesus Christ, rather than with effort and organization, the more divine will be the inspiration for each detail of the work. We belong to Christ! Then his cause is our cause, His work ours, His triumph ours. We shall be so wrapped up in His honor that we shall feel enriched when He is glorified, and His Kingdom is enlarged, and His soul satisfied in the salvation of sinners.—*Miss A. Braithwaite.*

—As a deputation for the Church Missionary Society, the Rev. Edward Roper visited the parish church of a large town. The following remark was entered in his Journal:—"I understand that they spend here £600 a year on their choir and £30 a year on foreign missions, which is a piece of refined selfishness I cannot describe."—*Church Missionary Intelligencer.*

Alas! do we not too often
Keep our silver and gold in store,
And grudgingly part with our copper,
Counting the pennies o'er,
And claiming in vain a blessing
That the Master gave to one
Who dropped her mites as the treasure,
A whole day's toil had won.

—*Mrs Sangster.*

THE CHILDREN'S PAGE.

True Story of a Japanese Family.

IN most Christian countries, happily, people have learned to let every one believe, without persecution, as it is given him to do. But how is it in heathen lands? Let me tell you the story of a family in Japan, as I heard it from one of the children. And do not forget that it is often easier to bear great wrongs and even cruelties from strangers than slights and unkind cuts from one's family and neighbors.

The father of this family was engaged in a business that required his attention on Sunday as well as through the week. At last, being convinced that he was disobeying God, and starving his own soul, he gave up his business, rather than commit this wrong. Of course, he was poorer, and had to live more plainly; but whatever came upon him was cheerfully borne, for Christ's sake. His wife had a shrine of precious wood which had belonged to her family for many generations. At this shrine the spirits of their forefathers were worshiped. But "it is written, Thou shalt worship the Lord thy God, and Him only,—" so the shrine must go. It was dear to the woman, for her family's sake; so at first she set it in an unused room, thinking she would sell it, if she could ever decide to part with it. But soon the Holy Spirit taught her that that would be helping some one else to do what she knew was wrong; so she made up her mind to burn it, and did so, in spite of the anger and the evil prophecies of her relatives.

Even the children had their trials, —little ones, but hard for little people to bear. At Sunday-school, they were taught to give thanks before a meal. Their grandparents were not Christians, but they were fond of the children, and often had them at their house. Their grandmother watched them very closely, and when she saw them bow their heads before eating, in a silent grace, she would tease them, asking them why they could not hold up their heads,—were they ill? had they headache? till the poor little souls tried not to let her see what they were doing; but they could not escape her sharp eyes and tongue. Sometimes they called to see her on their way to Sunday-school, and she would give them sweetmeats, which Japanese children like as well as ours do. So it was very hard when at last she got out of patience with their going to Sunday-school, and declared she would not give them any more dainties unless they stopped going; if they would do that, she would be as kind to them as ever. But the Sunday-school was not given up. The day-school had to be, though; for their schoolmates jeered at them, and ill-treated them so on account of their religion, that their parents had to take them from school, and have them taught at home.

Could we do and endure what these Christians did? And will you not work for Japan, and pray that Christ's kingdom may come, in that country, so that its people may love and worship Him in peace? R. H. S.

The great fact is that life is a service; the only question is, "Whom will we serve?"—*Faber.*

We're a band of little workers in the service of our King;
Our hearts, our hands, our voices, our pennies, too, we bring;
We'll make the earth beneath us and the heavens above us ring,
While we go marching on.

THE GUARDIAN.
1850-1890.

REFORMED MISSIONARY HERALD.
1881-1890.

The Missionary Guardian.

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—READER, will not your interest in missions and the great benefit you derive from reading, every month, the MISSIONARY GUARDIAN, constrain you to do what, perhaps, you have not done before, secure one or more subscribers for it? Let us have your help.

PASTORAL VISITING.

WE do not wish to get into any controversy with the missionaries under the Board. We have no fault to find with their work. In the main they are certainly doing a good work. The Church never had a better corps of missionaries, and for that reason the mission work of the Church was never in a more prosperous condition. In the reports sent in by these faithful servants of the Church there is one item which has given not a little concern to the Board. This is the matter of visiting among those not members. In the quarterly reports the question is asked: "How many visits were made among those not members during the quarter?" Such questions are put in the quarterly blanks in order that the Board may have some way of judging as to whether the missionary is doing his duty along these lines of ministerial work. It is readily to be seen that the successful missionary must do a great deal of visiting in order to reach the people. This is not only true of the missionary, but true of all pastors. But especially is it true of the missionary, from the fact that he goes into a new territory to build up that church, and he must come in living contact with the people before he can win them for Christ. He must build up his church largely with outside material, and to do this he must move much among those who have no church affiliations and who make no profession. It has been noticed, too, that those who are most faithful in visiting those outside of the Church are the successful ones in building up the missions. In the quarterly reports we find that some missionaries make a large number of visits among the members during the three months, but only four or five, perhaps, among outsiders. What troubles the Board is that there are quite a good many of the missionaries who report a very small number of such visits. It cannot be otherwise but that there must be a partial failure where there is this neglect.

There are reasons urged, by some, for the small number of visits made among those who are not members of the Church. We are told that the de-

nominational lines are closely drawn, and there is very little outside material to work upon. This we admit to be true in some of the smaller towns and in the country districts; but it is not so in the cities and the larger towns. The material is plenty in the cities. Indeed, the great majority of the people do not attend any church, and are, therefore, the rightful material of any and all pastors. To bring these people to Christ and into the Church constitutes legitimate mission work. With such people we must labor in order to make Christians of them. How these people can be reached, unless they be visited in their homes, is the question. To the church they will not come, until they are first approached in their homes. If a missionary only makes four or five such calls in three months, it will require a long time to see all in the community. Well, but these visits, we are told, are not properly *pastoral* visits. We admit it, but they are visits by which the outside world is reached and brought to Christ. We deem it of the utmost importance that our missionaries properly appreciate the great need of visiting the non-church-goers, and by personal contact with them influence them to a better life. We hear it often said that the Church is losing her hold upon the outside world. If this is true, why is it so? Certainly the gospel is preached with as much zeal and devotion as at any former time, so that the lack of influence on the part of the Church cannot be attributed to any lack of gospel preaching. Is it not true, on the other hand, that there is too much dependence placed upon the preaching of the word in the pulpit and too little account made of visitation among those who are non-professors? Moody, in his evangelistic efforts, unites the ministers of a town, as well as the leading Christian people, in a strong band, and then sends them out into the highways and hedges to invite the people, and when once he secures their attendance upon divine service, then he has them in a position where he can influence them properly so as to have them lay hold on Christ. The main thing is to visit them at their homes, and so influence them as to secure their attendance at the church service. The same must be done by every missionary pastor.

It is urged, however, that some men are not suited for that kind of work; that they do not have the talents to go among the people and speak to them, etc. It is very true that all are not alike fitted for this part of the work; but every missionary must cultivate this talent. Upon this depends the success of the missionary work. We wish that all our missionaries might seriously consider this and do more work among those who are not members of the Church.

F.

THE MEETING OF THE EXECUTIVE COMMITTEE.

USUALLY the committee meets in Pittsburg, as that is the most central location. For the midsummer meeting an exception was made, and the committee met on July 10, in Butler, Pa. At one time it was a little doubtful whether we could get through Chicago so as to reach Butler. When, however, "Uncle Sam" took charge in that city we had little fears. There is nothing, after all, that so quickly settles the disturbing elements as the power of the General Government. A little *martial law* is a wholesome medicine for the unruly and ungovernable fellows who centre in our large cities. We went by way of

Chicago, Tiffin, Akron and Youngstown to Butler. It was a long, warm and dusty trip, requiring two nights' travel, as the distance is fully seven hundred miles. We arrived a little late for the opening of the meeting; but as we were in company with Dr. Peters, the President of the Board, from Tiffin eastward, we felt that we were in no great danger of being censured for our lack of promptness. The full committee was present, and much business was done in a comparatively short time. Dr. Prugh, the Superintendent of the Orphans' Home, entertained the committee right royally during its stay. Though the weather was warm, yet up on the hill, at the Home, the heat was not excessive at all. It was a very pleasant place for such a meeting.

It was with a little fear and trembling that we waited for the report from our Treasurer. We were fearful that we might lack quite a good deal in having sufficient funds to pay off the missionaries for the last quarter. We found that we were short about $1200. This is a sufficiently large sum, yet the whole committee had to confess that the Treasury was in better condition than was expected. It was hoped that by the time the orders came in from the missionaries there would be sufficient in the treasury to pay off all these orders. The amount required each quarter runs well up toward $9000. During these stringent times such a sum is not so easily obtained. What shall be the ingathering of funds during the next quarter? This is the vacation time, when many of the pastors will be absent from their charges, and during which the business interests of the country are always somewhat slack. Starting on the quarter with an empty treasury, at a dull season of the year, one may well feel a little apprehensive of what will be in store for us at the close of the quarter. Yet as we have fared so well in the past, we should, perhaps, have faith for the future. But works and faith must go together, and for that reason the whole Church should, during the present quarter, make the most strenuous efforts to pay part of the apportionments and such additional funds as can be secured.

Quite a number of points were presented to the Board for which aid was asked. Some of these are entirely new points, and have claims that present them to the favorable consideration of the Board. A few new points were taken up, but they will not be enrolled until October of the present year. There is still a disposition on the part of some classes to present old and worn-out fields to the Board, asking aid for them and urging the Board to support them. At this point we are a little lame in our work. A couple of worn-out helpless congregations are cut off from different charges and made into a mission field, and the Board is urged to take this new charge under its care and support it. It is a long, hard struggle, and in the end some new reconstruction will be needed in order to save the field. The Board feels that such points should be provided for by the classes, and that the Board should be allowed to do work in the more hopeful centres. At the last meeting of the Executive Committee several fields had to be denied aid for the lack of funds.

Though times are somewhat dull, so far as the business interests are concerned, yet our missions have been reasonably prosperous. The missions themselves have as a general thing met the contracts between themselves and

the missionaries. It was found also that the missions as a rule had taken up the collections for missionary operations, and thus helped along the general work of the Church.

It is also a fact, that the missions as a rule are doing well. To this general rule there are a few exceptions. In the far West times have been dull, crops poor and the people are discouraged. This has had the effect of causing some of the people to leave for other parts, thus weakening and discouraging some of the congregations. But only a few have been so affected. The great majority have prospered, and the work in a general way is upon a good basis. The Board is well satisfied with the promise of the work, and all the members are sorry that it cannot take a more extended character. E.

A WORTHY EXAMPLE.

A FEW days ago we received news of the death of Mrs. Take Koscki. This woman had been a notable follower of Christ. In the town in which she lived Christian work was started eight or nine years ago. Revs. Oshikawa and Yoshida preached there, and with good results. About thirty persons became believers and were baptized. Among these was the above-mentioned woman, together with her husband and grown-up son. Afterwards an evangelist was located at the place, and the prospects for the future seemed very good.

But, as ever, the evil one was active, and gained as his victim the shepherd of the flock himself. The evangelist yielded to temptation, and became guilty of a gross act of immorality. Of course he had to leave the place in disgrace, and the result for the new and yet feeble believers was disastrous. They became objects of derision in the town; they themselves were staggered by the fact that a preacher of this professedly pure and exalted religion could fall so easily, and most of them soon lost their faith, others moved away, and it was considered useless to try to continue work at a place where the religion of Christ was in such utter disrepute. So the town, though it had over four thousand inhabitants, was abandoned.

A few months ago, however, it was decided to begin anew the work at Kakuda, for that is the name of the town. A request for an evangelist had come from a man who is now the mayor of the town, and from the woman whose name is given at the beginning of this article. These were the only two Christians that were left in the place. An evangelist was sent, a preaching place was opened, and the work was started. The evangelist, upon becoming acquainted with Mrs. Koscki, learned from her a remarkable history of simple devotion to the Master. When she became a believer she was unable to read; but wishing to read the Bible for herself, she learned to read sufficiently well to read the holy book. When the blow of the evangelist's fall came, she stood firm. Her husband and her son soon lost their faith and began to persecute her; she prayed for them day by day. Her husband became an adulterer and a drunkard; she remained faithful to him, doing all in her power for his convenience and comfort. Her son also became dissolute and disrespectful to her; in return she exerted herself to the utmost for the welfare of his family and for the proper bringing up of his children. She also worked for the con-

version of others. From the day of her baptism, over eight years ago, to the day of her death, she did not once miss her morning and evening prayer. Whenever there was an opportunity to hear preaching, she, of course, attended.

When it was decided a few months ago to start work again in Kakuda, she was much rejoiced. On a trip to the place about four weeks ago I had the privilege of meeting her and talking with her. She listened to the preaching with the utmost intentness. Soon afterwards I heard of her illness. The evangelist visited her, and she requested him to read and expound to her the fourteenth chapter of John, and also the Japanese translation of the hymn, "Jesus lives, no longer now." This chapter and this hymn were her special comfort during her illness. She suffered much; but she gladly bore all, for she said that she was going to her God, and would soon be released from all pain and trial. Last Thursday morning she fell asleep, there being no fellow-believer by. Her unbelieving and wicked husband speedily called a Buddhist priest, and she was buried the same day according to Buddhist rites, before any fellow-believer knew of her death.

Thus truly as a sprig plucked from a burning bush this faithful witness for Christ passed to a better world. But not only was she herself saved, but I doubt not her memory will continue to be a witness for the truth. Who that believes that the "blood of the martyrs is the seed of the Church" can fail to believe that the life of this humble wife and mother will be blessed as a means of salvation to others, perhaps many others? D. B. SCHNEDER.

JAPANESE RELIGIOUS WORKERS.

Mr. Ishii and his Orphanage.

BY THE REV. J. H. PETTEE.

A MAN who feeds his soul on the Bible as conscientiously as he does his body on rice ought to be a strong character and live a useful life. Add to this a faith in God which never wavers, that *habit* of prayer which is constant communion with Heaven, both a natural and a cultivated love for the needy, an ideal of life so exalted that it counts the most exacting self-denial a privilege, and calls out a like purpose in others, and you have the materials for a remarkable manhood and a noble mission.

Such a man is Mr. Jujii Ishii. To be intimate with him has been the greatest joy of my missionary life. Few men anywhere have more of the Christ spirit in them, and fewer yet are doing more than he in true service for others. It is difficult, because both delicate and dangerous, to speak freely of the living, especially if we laud them above their fellows. I shall try to write with due moderation, letting facts tell their own eloquent story.

Mr. Ishii was born at Takanabe, in the province of Hiuga on the southeast side of the island of Kiushu, in the first year of Keio, the father of the present Emperor. That means A. D. 1865. He is not quite certain about the day, but thinks it was April 7th.

His parents were *Samurai*, and thus of good standing. At the age of eleven or twelve, young Ishii's attention was first called to the Christian religion. Strange and crude as that experience was, he marks it as the first in a

chain of causes bringing about his present religious condition. In reading a translation of Peter Parley's "History of the World," he saw a representation of the cross in a picture of the Crusaders. A school friend told him that if he worshiped that unseen by others, he could work magic (*maho*). So he tried it often, saying over when by himself, "*Christo Juji gun Dono*,"—"O Christ, Lord of the Army of the Cross."

At fifteen, he went to Tokyo for a year's study in a private school. Returning home and ventilating some of his views on the political situation, he was overheard by a government spy in the next room, and subsequently arrested. On the night before his arrest, he dreamed that the police came and seized him. The next morning about eight o'clock in marched two policemen, and began to carry out his dream to a remarkable nicety. This coincidence confirmed him in the belief that there was an invisible God who ruled over men.

He was discharged after forty days' imprisonment, nothing being proved against him. In 1882 he served for six months as a policeman, fell into bad habits, and was kindly treated by Dr. Ogiwara, an earnest Christian who mixed his pills with wise moral and spiritual advice. Then young Ishii decided to study medicine, and came to Okayama in August, 1882.

Here he joined the Roman Catholics, receiving baptism at the hands of the French priest, by whom he had been treated with marked kindness. After a time he became dissatisfied with their non-use of the Bible, and specially impressed with the deep meaning of *life* as portrayed by prominent Protestant speakers.

On November 2d, 1884, he publicly entered the Protestant Communion, bringing over with him three of his most intimate friends. In July of that year, strongly impressed by the story of Joseph Neesima, and especially by the interest shown in his proposed educational work in Japan by some poor old people in America, young Ishii made his first humanitarian effort. While on a vacation at his home in Hiuga he opened a night school for poor children. After his return to Okayama in the fall, this school was kept up by one of the boys he had saved out of beggary.

For four years this unique enterprise was sustained, Mr. Ishii furnishing the funds and the faith. His testimony is that whenever he forgot to pray in Okayama for the Takanabe school a letter was sure to come, saying "The school is running down." More earnest prayer in Bizen was followed by renewed prosperity in Hiuga.

In the following year he read and was profoundly impressed by Smiles' "Self Help," especially the story of John Pounds, the humble Portsmouth cobbler, who, "while earning his daily bread by the sweat of his brow, had rescued from misery, and saved to society, not less than five hundred of these poor children."

In 1886 George Muller visited Japan. Our young medical student did not meet him, but heard of him through a friend at the Doshisha Theological School. Deep thoughts were stirred in Ishii's mind by the story of "the life of faith" of that wonderful man.

Then first he committed his life and all to God and His service. Heretofore his purpose had been to serve God in some way after his graduation. Now he decided to begin at once and for children.

A few months later, while practicing medicine in a village twelve miles east of Okayama to support himself during an enforced absence from school for health reasons, he first understood the deep meaning of Muller's favorite definition, "Trust is following God's word," and decided to act upon it. Joy and peace took possession of his soul, and apparently have dwelt there ever since.

One day in June, 1886, he gave a bowl of his own rice to a beggar lad next door. The lad gave it to his crippled sister. The mother was out begging at the time. On her return, induced by Mr. Ishii's sympathy and persuasion, she frankly told her pitiful story. Her husband had died, and she was begging her way back to Bingo, her old province. She said more than once, "I could support myself and the crippled girl, but I can't earn enough in addition for the boy."

Mr. Ishii, prompt to act upon his newly-formed rule of life, at once offered to adopt the boy. The mother love was strong, and the woman hesitated. Mr. Ishii begged her to give him up for all their sakes. At last the woman consented on condition that the boy might be returned to her every night. This arrangement was followed for a week, Mr. Ishii caring for the boy through the day, and giving him back to his mother for the night.

The family were so filthy, and the boy so diseased, that, every morning on receiving the lad, Mr. Ishii stripped him and gave him a hot bath, actually "scraping off the vermin" with a brush, as more than once I have heard him tell a Japanese audience. He then dressed the child in clean garments, taking them off at night and putting on the dirty rags once more. After a week's trial the mother was convinced of Mr. Ishii's sincerity of purpose, and committed the boy to his charge. This was the first child in Mr. Ishii's adopted family.

The boy still lives, and is frequently shown to audiences as "the original orphan." With such pains was the work begun which speedily grew into an organized asylum for needy children.

In July, 1887, occurred what Mr. Ishii reckons the fourth and final cause for the opening of the orphanage. He learned of a poor fisherman and his wife, who, though but slightly removed from starvation themselves, adopted a little girl of three and a boy of five, left by parents and two elder brothers, who all died of cholera. The heartless neighbors were about to bury the younger child in the coffin with its mother, it being nearly dead from starvation, and no one to care for it.

Two thoughts came home to the young physician with great force: First, the pitiable condition of orphans; second, if those who know nothing of the great love of Christ can show such kindness as these poor fishers, what ought not we Christians to do? Dare we do less than they?

He returned to Okayama, conferred with his trusty advisers, and in September, 1887, rented a part of a large temple of the *Zen* sect (Buddhist), moved in with his family, and quietly opened his asylum for needy children.

He began with the boy whose story I have told above, and two other lads whom he had picked up. He had no resources but his own abounding faith and devoted spirit. A medical student himself on the last year of his course,

with every reason for encouragement if he devoted himself to his profession, he was so impressed with the Divine call to work for children that the following winter, when within four months of graduation, he withdrew from the school and refused to apply for a diploma.

He did this against the advice of all his friends, and solely that his heart might not be divided between his profession and his calling. He instinctively felt that he would lean on his diploma if he had one. He would not be a doctor in name, lest he should be turned aside from the straight line of his life's duty.

I know of no clearer case in modern days of an "eye single" to one's life work. Such sacrifices for principle and such sensitive balancings of duty are too rare in actual life to pass unnoticed. They merit the careful thought of all who desire the development of man's spiritual nature. There are modern Pauls who are never disobedient to any heavenly vision. (Acts xxviii: 19.) They are the seers of their age; the saviors of their generation.

Since that day of momentous decision, the institution has grown steadily in numbers, influence and good works. It has passed through many trials; but they only serve to strengthen its faith in the spiritual verities of life. It has been reduced at times to its last bucket of rice; but the prayer of faith has brought relief, and sometimes just at the moment of dire need.

Mr. Ishii has never refused shelter to any needy applicant. His home has become so widely known that he is forced to inquire carefully into the actual needs of each case, so as not to be imposed upon by the shiftless and the lazy. Thrice he has shown the greatness of his soul by rising to meet the emergency of widespread calamity, after the Kishiu floods of 1890, the great earthquake of 1891 and the Okayama floods of 1893.

The orphanage has its own well-classified school, in which all the common branches are taught. Its industries include printing, hair dressing, straw mat weaving and gardening. The first three are self-supporting. A carpenter's class is being formed.

The children do a great deal of gratuitous printing, including tracts which they distribute. They engage in various kinds of religious work, and the asylum has come to be the great exponent in this region of practical Christianity.

The institution now numbers 301 inmates, of whom 263 are orphans, 29 are helpers and their children, and 9 are ex-convicts for whom, by a remarkable chain of providences, Mr. Ishii has been led to open a home inside the orphanage. This mixture of innocent children and discharged criminals must strike an outsider as unaccountably strange; but Mr. Ishii's faith was equal to the emergency, and thus far the experiment works admirably. It is simply an additional illustration of the fearlessness of faith, the power of prayer and the courage of clear convictions.

The asylum now has 10 houses and a little more than one acre of land. Just enough funds come in from all over the world to supply its actual needs. No debt is incurred, however urgent the case, and it uses most economically whatever gifts are received.

Mr. Ishii is by no means the only Christian of devoted life to be found in Japan. I would not praise him over-much, but it is within bounds to say that

he is one of a choice circle of Christ's chosen disciples, the existence of which is the glory and promise of the young Church in Japan.

As those know who read Japanese, the cross is hidden in his name. It is sunk deep into his life as well. Eighteen years ago he heard for the first time of that wondrous symbol. Then it was simply magic used for a selfish end. Now it has grown to mystery of a peculiarly spiritual order, but devoted to the noblest of practical aims.

From magic to the marvelous, from superstition to enlightened faith, from selfish indulgence and an aimless drifting to a life of sacrifice and highest purpose, from an unknown country lad to one of the elect of God, known throughout Christendom—a mighty step for these few years.

There is power in the Gospel of Christ that still works such marvelous changes.—*Japan Evangelist.*

GIRLS' SCHOOL AT SENDAI.

Report of the Miyagi Jo-Gakko for 1893–1894.

THE last sentence in the report of my predecessor reads as follows: "On the whole we feel that the school has been blessed and favored by a gracious Providence, and we pray and believe it will receive His continued benediction."

In rendering this my first annual report of the school, I can truly say that these words are a fulfilled prophecy as it regards the past year. God has greatly blessed us so that the school has not only held its own during this period, but there has likewise been numerical growth, as well as progress along intellectual, moral and spiritual lines. The Miyagi Jo-Gakko has not only grown one year older in its history, but has taken one step forward and upward in the direction of efficiency and usefulness in helping to train up a Christian womanhood for Japan.

In accordance with instructions from the Home Board, the school was formally placed under the care of the Mission, and the latter appointed an Executive Committee of four persons under whose supervision the work was to be carried forward. The Committee consists of two foreign missionaries and two natives, the ultimate authority resting with the Mission. This was a compromise in the line of co-operation, and has proved itself satisfactory to the Mission as well as to the Japanese who are associated with us in this work.

Under the control of this Committee the school has had a year of successful work, without any unpleasant friction as between foreigners and natives, and between teachers and students. I am happy to report that there have been no cases of insubordination, and that the conduct of the students has been all that could be desired.

In many of the Girls' Mission schools in Japan there has been a decrease in the attendance of students, while with us there has been a steady increase during the last few years. During the present year the increase has been 12, making the present number of students 58, and the whole number in attendance during the year 61. This shows that the school is growing in favor, not only in this part of the Empire where it is located, but that it has become widely known in other parts of the country from which it draws in part its supply of students.

The distinctive features of the work have been strictly maintained. The Bible continues a text book in the school. Daily opening and closing religious exercises are held. A weekly prayer-meeting and three Sunday services, which the students, for the most part, attend, have also been regularly held. On Sunday morning the school in a body attends the Sendai church. In the afternoon we hold a Sunday-school service, and in the evening a preaching service in the school chapel, presided over by the Principal, who calls in others from time to time to assist him.

Six of our girls received baptism at the close of our summer vacation, and three others later on in the year, thus making nine in all. There is a decidedly healthy Christian tone and spirit in our school which is noticeable on all occasions, and it seems to me impossible for a girl to live in the school without being favorably influenced towards our religion, if not becoming a convert. The girls who graduated last year were all baptized Christians, and the present graduating class of three are the same. The result will be in the future as in the past, that about all the graduates who have for a time lived in the school will come out of it as professing Christians.

The Executive Committee, at the beginning of the year, in order to stop the mouths of those who said that we were forcing religion upon our students, passed a resolution that if any parent or guardian objected to his or her daughter studying the Bible, they might state their objections, and the faculty would consider the matter. But not a single request for excuse has reached us, and our girls are all enrolled in our Bible classes, each class having three lessons a week.

That we have met with trials and difficulties needs hardly to be stated. That we are pulling against the stream; that we are misunderstood and misrepresented by our enemies, in the press and from the platform, has been our experience. Yet in the midst of these misrepresentations and persecutions we have been blessed, so that we can look hopefully into the future.

I cannot close this report without expressing my sincere gratitude to God for His blessing upon us as a school and as individuals, to the Board and the Church for their continued support and encouragement, and to the Mission for its sympathy and hearty co-operation.

I am glad that it was my privilege in the last year to do something directly in helping forward this good and noble work of Christianizing the women of Japan. Mrs. Moore and myself look forward to withdrawing from the school in the near future, but we shall not cease our interest in this part of our mission work. And as we go out, leaving the work to the guidance of others, we congratulate the Church in view of the prosperous condition of the Sendai Girls' School, which is due to the blessing of God, the faithful labors of my predecessors, and the support of our many friends here and at home.

Statistics.

Foreign teachers	3
Native teachers	4
Teachers of special branches	3
Matron	1
Total	11

Pupils.

Seniors	3
Juniors	9
Sophomores	10
Freshmen	19
Third preparatory	6
Second preparatory	7
First preparatory	4
Total	58

J. P. MOORE, *Principal.*

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

NEWS ITEMS.

—At the last meeting of the Executive Committee, Rev. D. F. Boomershine was commissioned to Maquoketa, Iowa. Rev. Boomershine comes from Farmersville, Ohio, is a graduate of Heidelberg University, and in May last graduated from the Theological Seminary at Lancaster, Pa. In his new field he will find much work that must be done. The mission was reconstructed by Iowa Classis at its last annual meeting, so that the town of Maquoketa becomes the centre of the mission. This is a thriving town of nearly 5000 people—the county seat of Jackson County, Iowa,—has two railroads, and is a town of much business. There is a grand opening here for the Church, as there are only four Protestant churches in the town.

—As stated in the last issue of the GUARDIAN, the Board has fully decided to relocate the mission at Lima, Ohio. The Executive Committee, at its meeting in Butler, Pa., authorized Treasurer Boush and the Superintendent to go forward and purchase a new location and make all the necessary arrangements for the sale of the old property and the erection of a chapel on the new site. Let us hope that this matter may for once be fully and finally decided. A good active man as missionary is needed, and will, doubtless, soon be procured.

—Application was made by the Westmoreland Classis for aid for the new charge, named the Youngstown charge, that a small appropriation be made for it. The Committee, after some discussion, complied with the request of the classis, and made an appropriation of $100 for one year. It is confidently expected that the field will be self-supporting in a very short time.

—Licentiate L. C. Summer, of Shady Grove, Pa., lately of the Theological Seminary at Lancaster, was commissioned to Liscomb, Iowa. His field consists of two congregations, and is situated in one of the best portious of the fair State of Iowa. Liscomb is a pleasant little town in Marshall County, and has but two churches, so that the charge cannot be made that the territory is already occupied. There are plenty of opportunities for upbuilding, and we predict that the young brother will do a good work in this field.

—The mission at DuBois, Pa., became self-supporting, and with July 1st passed off the rolls of the Board. This was brought about by Clarion Classis reconstructing charges and adding one congregation to the mission. This was a good movement on the part of the classis, and there are other missions that should be made self-supporting by their classes taking similar action. Every mission that can be so strengthened should pass off the rolls of the Board.

—The Executive Committee, at its last meeting, resolved to open a mission at New Kensington, Pa. Mr. Horning, theological student at Lancaster, has been doing Sunday-school work at that place under the direction of the Sunday-school Board. He has succeeded in gathering quite a Sunday-school. Secretary Miller also visited the place, and thinks that the prospects for the establishment of a mission in that thriving place are very fine. The Board has arranged to open the mission by October 1, 1894. The Sunday-school Board

will be asked to take the mission and sustain it, through the Board of Missions. It is hoped that the mission can be established and carried forward in this way, as the Mission Board has all now that it can carry.

—It has long been felt that the German missions on the Pacific Coast should be under the immediate care of the German Synod, or rather the Board of the German Synods. Such a Board can control those missions much more satisfactorily than an English Board. Overtures have been made to the Board of the Northwestern and Central Synods to take these missions and control them, while the General Synod's Board shall each year pay a stipulated sum toward their support. At the present writing, the prospects look fair for such a transfer. It would be a good thing if it could be done.

—Rev. Frank Ferenczi is doing a good work among the Hungarians in and about Pittsburg. His quarterly report to the Executive Committee demonstrates with what rapidity he is acquiring the English language. He is also bringing the Hungarian congregation in Pittsburg up to a much better standard than it had ever attained before. He has inaugurated arrangements by which every member of his congregation is to pay a certain sum annually toward the redemption of the church property, which now belongs to the Board; but which the congregation is anxious to own in its own name. Heretofore these people paid but little to any cause, but now, under the new order of things, a different spirit has come to prevail. Bro. Ferenczi deemed it best that he should give his whole time to the congregation at Pittsburg, and not be required to take care of points in the Eastern part of the State. In this the Board agrees with him.

—Superintendent Fouse was authorized to visit Toledo, Ohio, at his earliest convenience, and examine into the feasibility of starting an English mission in that city. It is well known that there are members there outside of the English church who desire that an English interest should be started in that city. Toledo has nearly one hundred thousand people, and our church should by all means have an English congregation there. We will soon see what can be done.

—The Classis of Illinois at its last annual meeting requested the Board to start a mission at Edinburg, in Christian County, in that State. This is a flourishing railroad town, between Taylorville and Springfield. The Classis requested that this point and Buckhart's congregation, of the Union Charge, be made a mission with an appropriation of $200 from the Board. Then the remaining congregations of the Union Charge were made a new field, called the Stonington Charge. Rev. D. N. Frantz is now the pastor of that charge, and will be commissioned as the missionary of the Stonington Mission, to take charge at the time the missionary for the Edinburg Missions takes charge of that field. Bro. Frantz will receive $200. By this new arrangement it is expected that a good work can be done in that particular region. Taylorville should by all means be taken up at as early a time as possible, as there is a good nucleus of Reformed material there.

—Rev. C. F. Althouse, of Kintnersville, Pa., a late graduate of the Theological Seminary, at Lancaster, Pa., will soon take charge of the new Edinburg Mission. Bro. Althouse comes well recommended, and we feel sure that he

will find plenty of work at Edinburg. A good brother has promised to give a very snug sum toward the erection of a new church at that point, and we feel sure that the young brother will find it a pleasant place to labor.

—From Bro. Winters at Denver, Col., comes rather cheering news. He finds plenty of work in his new field, and thinks that there is plenty of material in the city to justify both an English and German interest. He preaches at two points in the city, and thinks his prospects very fair. The church property is badly located for aggressive work, but he thinks that can all be remedied in course of time by selling and relocating. When once the debt is paid on the property, which it must be by Oct. '94, then there will be more chance for growth. F.

FROM THE QUARTERLY REPORTS.

—Work on the Pacific Coast is most difficult, just because of the religious indifference of the people. Rev. G. Hafner says: "At La Camas, where for six months I preached twice a month, I can do nothing more for the present. Most of the hearers were offended at the truth that they must repent to be partakers of salvation, and they resolved to come no more. The people are buried in wickedness, carnal-mindedness, greed for money and in unbelief. Yet the few godly families that are here should not be neglected."

—Rev. O. H. E. Rauch, of Royersford, Pa., has almost recovered from his sore sickness, during which the Consistory supplied the pulpit.

—No additions, but twenty erasures, are reported in Altoona, Pa. The latter may be quite as important as the former.

—Although very poor, yet the members at Ballard, Wash., gave $7.00 for home missions. Says missionary Graedel: "The financial condition of the country, the indifference of our German people, and the opposition to religion hamper our work."

—Rev. J. G. Schmid has organized a German-English Sunday-school at Stella, Wash. There is no opposition to English in that Classis, where it can be used to advantage; and the brethren are anxious not to be transferred to another Board.

—Faith mission, Baltimore, Md., has been fortunate. A friend, whose name is withheld, has paid $900 of its debt, and the Classis has released it of $1000; so that now the mission can assume the ground rent.

—Pastoral visits this quarter, 150; salary and other current expenses paid; $25 for home missions; $30 for other benevolence; 6 additions. This is the sum from Chambersburg, Pa.

—Rev. J. David Miller, of Marysville, Pa., says: "Fair average attendance; 26 catechumens; Classical apportionment paid; $18 for home missions and $50 for other work."

—Our missionary at Everett, Wash., Rev. Vetter, says that the spiritual condition of the people is very low. Financially they are piteously poor and scarcely able to live. No work, and hence no church support. His own small salary from the Board makes it impossible for him even to take the church paper. In the uncertain state of the country he thinks it best not yet to organize a congregation, lest removals may imperil the cause. For the same strong reason nothing can now be done at neighboring points.

—"Our benevolence during the last Classical year was larger than ever before," says Pastor Bauman, of Tom's Brook, Va. For benevolence during the quarter, $50.

—At Roanoke, Va., a monthly missionary Sunday in the Sunday-school has been appointed, which, with birthday offerings, will give quite a sum for benevolence. The apportionment for this Classical year is one dollar a member. Pastor Reiter is still trying to raise money for finishing the church.

—Although the mission in Seattle, Wash., greatly feels the hard times, and can raise scarcely anything toward the pastor's salary, yet they raised $26 for a sick widow of the congregation.

—Missionary Apple, of Washington, D. C., has been giving his people a series of sermons on the history of the Reformed Church.

—A large average attendance in both congregations is the encouraging report from Winchester, Va.

—Rev. E. R. Deatrick, Woodberry, Md., reports 200 pastoral visits this quarter; for home missions, $20, and an unusually large average attendance. The church has been raised from the earth and a first story placed under it. He says: "We enjoyed the experience of worshiping in a church standing on jacks. The story was built of brick, and finished in hard wood and oil. The cost is nearly provided for."

—A Christian Endeavor Society has been organized at York, Pa., with 44 members. The need most felt is more room for the large Sunday-school. The seating limit has long since been reached.

—Rev. S. U. Mitman, of Allentown, Pa., gave his people an illustrated lecture on foreign missions. The Classical apportionment is paid in full.

—Lancaster, Pa., had 16 additions, 10 of which were by confirmation. Finances in good condition.

—Rev. Wilson Delaney, of Philadelphia, Pa., has out-door services on Sunday evening. A special quarterly collection in the Sunday-school is now the rule.

—Messiah mission, Philadelphia, Pa., has a large average attendance, many attendants being from without. Pastor String reports thirty new subscribers to the church papers.

—Pastor Stewart, of Baltimore, Md., reports $25 for home missions. About half the Sunday-school is in the primary department. He, with other brethren, has given much time to starting a mission in the southern part of the city, under direction of the Classis.

—In its own need, St. Stephen's mission, Baltimore, Md., does not forget to give offerings for home missions.

—The mission in Philadelphia, Pa., for some years known as the Church of the Strangers, has had its name changed to the original title, St. John's. Well done.

—Pastor Tesnow, of Philadelphia, Pa., reports an attendance of 75 at the mid-week service, about half the membership. Who can make a better showing?

—Large attendance, good finances and $15 for benevolence at Phœnixville, Pa.

—At Prospectville, Pa., twelve new subscribers to the church papers are reported; also $12 for home missions and $21 for other work. At the Children's Day Service several hundred people could not find room in the chapel.

—At St. Thomas, Reading, Pa., though the salary is not paid in full, yet the Classical apportionment is paid. The additions are 19 by confirmation and 10 otherwise.

—Steelton, Pa., has a large attendance, but is in great financial straits, and yet reports $6 for home missions.

—The Classical apportionment is paid in the Tower City, Pa., mission, and arrangements for a church at Lykens are in progress. W.

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The amount of contributions reaching our treasury during the month of June was the small and insufficient sum of $979.97. This is about $1000 less than the actual expenses for the month. True, the summer months, are our lightest; but the above is several hundred dollars short of June of last year. We attribute the deficiency, however, to the fact that but few of our congregations were prepared so early in the classical year to make remittances on their apportionments. We look hopefully to the succeeding months.

—The readers of the MISSIONARY GUARDIAN will have learned through the church papers of the late action of the Board in electing two new missionaries. Both young men recently graduated from our Theological Seminaries; the one, Mr. S. S. Snyder, at Tiffin, O.; the other, Mr. Christopher Noss, at Lancaster. Mr. Snyder will sail for Japan in September. Mr. Noss will take a post-graduate course of one year in the University at Berlin, Germany. The latter will consequently not go to Japan for a year. Experience has effectually convinced the Board of the bad policy, if not inhumanity, of overworking our faithful missionaries, and thus endangering their health, if not their lives. When these two additional men shall have become fully efficient, after acquiring the language, which will require two or three years, we will have four men for our institutions, comprising Preparatory, Collegiate and Theological Departments, and two for our widely and rapidly-growing evangelistic work. There is not an institution in the United States, comprising the three departments, that would consider four professors an adequate teaching force. And it would be totally insufficient for ours, but for the aid of native teachers. We must have a competent and sufficient faculty, if we would give our native evangelists the educational equipment which in Japan is absolutely necessary.

—There has been a detention of the mails, caused by the quarantine in Japan against the Black Death, now prevailing so terribly in China. The mail steamers on their homeward voyages, sail from Hong Kong, China, touch at Yokohama, Japan, thence to the United States. Hence the delay. Added to this were the railroad strikes in this country, especially in California. But though delayed, the annual reports of our missionaries came to hand a few days ago. They bring us, almost without exception, cheering intelligence.

—With the exception of Mrs. Moore, our missionaries are all in good health. Concerning Mrs. Moore we are rejoiced to learn that she has so far improved that she was able to be removed from the hospital in Tokyo, to Sendai. By making a bed in the car she was able safely to travel the 220 miles to Sendai. Although much reduced by long-continued illness and the severe surgical operation necessary in her case, she is steadily improving, with the promise of a final complete recovery.

—She of course will be unable to resume her place in the girls' school at the opening of the term, September 10th. But we rejoice in being able to say that Miss Zurfluh expects to be there at that time. She will sail (D. V.) from

San Francisco, August 16, and will be due in Yokohama September 2. Thence she will have about 250 miles by railroad to Sendai. Her want of acquaintance with the language will disable her for enlarged work in the school. But she can render immediate service in care of those students who have acquired some knowledge of the English language, and even to others through the aid of an interpreter. Dr. Moore will retire from service in the Girls' School as soon as possible, and devote his energies and labors to the evangelistic work which is his proper department, which work has suffered materially by the necessity of his transferrence to the Girls' School during the last year.

—Rev. D. B. Schneder still continues to improve in health. He still feels some of the effects of his terrible attack of typhoid fever, and is only gradually surmounting them. He expects to spend his vacation at a favorable health resort, and hopes to be able to resume full work in the fall, with his health and strength restored and confirmed. Which may God in mercy grant.

—We are glad in being able to say that Rev. W. E. Hoy reports himself *well.* He has so far gained the mastery of the distressing asthma that it causes him but little suffering and inconvenience. He is putting forth every effort to enable him at an early date to follow his family now in this country.

—We are in receipt of the fifth number of the *Japan Evangelist.* Rev. Hoy is certainly making it a very interesting and instructive periodical. The articles are largely written by Japanese, or by others, describing scenes and incidents, manners and customs as they are in that country. We have said before, and we repeat it, that any of our ministers who would gain material with which to interest and instruct their people in the cause of foreign missions are making a great mistake in neglecting to secure this publication. On another page will be found a selection from the last number, and the trouble we experienced in making it, was to decide which one of three or four equally instructive to take. Mrs. M. A. Hoy, whose address is 628 N. West St., Carlisle, Pa., will be glad to receive the subscription, $1 per year, and name of any one desiring to take the magazine.

—Mrs. Hoy, bright and cheery as the good soul that she is, afforded very many members of our church the opportunity of meeting her and making her acquaintance, and of meeting her Bible Woman, Miss Yoshida, at the Reformed Re-union at Pen-Mar on July 19th. We were glad that Mrs. Hoy had Miss Yoshida to accompany her. We wanted our people to see her, that they might have ocular demonstration of what we are doing for Japanese women. She was for several years a scholar in our Girls' School, and now, under the direction and counsel of Mrs. Hoy, is filling the very important office of Bible Woman.

—It is a question with some persons whether the professed conversion of Japanese to Christianity could be relied upon? Whether it was not to them a matter of passing sentiment or superstition? We desire to refer such persons to a communication on another page, furnished us by Rev. D. B. Schneder. If a tree is to be judged by its fruit, we would ask, What are we to think of that woman's experience?

—Rev. Hoy reports the number of students in the Tohoku Gakuin as 160.

That was the number present at the time, and does not include those who had left during the school year. Last year's report was 179, but that included all who were in the institution during the whole year. The *present* number is about the same as last year, "with an increase of Christians and 11 baptisms." Five students graduate this year from the Theological Department. Thus we see how the number of native evangelists increases from year to year. Five more to preach Christ and Him crucified! Is not God blessing our work? Of the 160 students 105 are Christians, 39 seekers and only 16 set down as unbelievers.

—"The Industrial Home has increased to 65. The work of the Home is divided as follows: Milkmen, 8; newsboys, 30; miro sellers, 2; church janitors, 2; school janitors, 3; magazine sellers, 2; dealers in notions, 2; stationers, 2; washermen, 2; teachers of the Japanese language, 2; beef sellers, 1; merchants, 7; money collectors, 2. These young men earn one-third of the amount needed to maintain the Home. The rest is made up by contributions from the school funds and from Japanese friends. Rev. M. Oshikawa has a debt of more than a hundred dollars, gold, resting upon his industrial institution. He is struggling hard to remove this." Thus are many of our students supported. The hundred dollars and upwards which Rev. Oshikawa owes is as great a burden as five or six times that amount would be in this country.

—There has been quite a demand for the Japan sea-weeds sent in by Miss Hollowell. Considerably more than half the supply is exhausted. It will be borne in mind that the proceeds of the sale of these will be devoted to the maintenance of several very poor people to whose distressing wants Miss Hollowell and others are ministering. A delay in ordering may receive the answer, *Supply exhausted.*

—The farewell services prior to Mr. Snyder's departure will be held in Canton, Ohio, in Rev. Herbruck's church. His ordination to the holy ministry will take place at the same time. The date has not, at this writing, been definitely determined upon. But it is expected to take place early in September, and the probabilities are that he will reach Japan early in October.

—The Norwegian mission in Madagascar has 23 missionaries and 30,092 members, with 34,435 children in their schools.

—Of the 12,000 Canadian Indians on the Pacific Coast, 8000 have been baptized or attend Christian worship. The Gospels have been printed for them in four languages.

*

PRESBYTERIAN MISSIONS.

The late report of the Board of Home Missions of the Presbyterian Church shows:

1) They have employed 1821 home missionaries.

2) Of their whole income, $335,000 came from the treasury of the Women's Executive Committee, whose work is highly praised in the report.

3) The debt of last year, $66,000, has increased to $258,000.

4) Almost no new work has been enrolled during the year.

5) The income from legacies was $91,000.

6) Their missionary magazine, *Church at Home and Abroad*, has a circulation of 18,542.

7) Last year their Church-building Board aided in the building of 158 churches.

HOPE THAT MAKETH NOT ASHAMED.

"The difference between drudgery and joyful work is made by hope. It is the most blessed of taskmasters. He who works with hope before him knows not fatigue and feels not pain. He who works without it is a slave lashed to his toil by an inexorable and tyrannical necessity. The farmer plies his hoe in one furrow; his boy toils in the next one. The work is an almost unendurable burden to the boy, who is without foresight. It is no burden to the father, for hope stands before him and points to a vision of autumnal glory, with waving grain and the well-filled storehouses. Hope makes the difference between the nurse and the mother. The one works in menial tasks, because her daily bread depends upon her daily fidelity. The other looks forward, sees the girl budding into a beautiful womanhood, the boy into a refined manhood, and gladly endures.

"Blessed is the Christian who works cheered by the sure hope of his Master's final victory. He cares little for the tears now, for he can look forward to the hour when he shall come to the harvest home, bringing his sheaves with him. He bears easily the noise and the wounding of the battle, for he hears prophetically the music of victory, and knows that he follows a Captain who has never known defeat, and that the joy of victory, like the joy of harvest, shall more than compensate for all life's weary toil and all earth's strife and conflict."—*The Common People.*

—An old Scotch woman used to give a penny a day for missions, and, for the sake of doing so, went without some things that she might otherwise have had. One day a friend handed her a sixpence, so that she might buy herself some meat, as an unusual luxury. "Well, now," thought the old woman, "I've long done very well on porridge, and the Lord shall have the sixpence, too." In some way the story came to the ears of a missionary secretary, who told it at a missionary breakfast. The host was much impressed by the simple tale, and, saying that he had never denied himself a chop for God's Word, subscribed £500 on the spot. Several of the guests followed his example, and £2,200 was raised before the party separated.—*The Presbyterian.*

—THE MISSIONARY REVIEW OF THE WORLD for August opens with a most interesting and able paper from the pen of the Editor-in-chief on "The Real and Romantic in Missions." Dr. Arthur H. Smith discusses "Time a sa Factor in Christian Missions." "The Place of Higher Education in Missionary Work," is considered by Rev. Dr. Ellinwood, senior secretary of the Presbyterian Board. Other articles of this number are "Practical Confucianism and Practical Christianity in Korea," by Rev. Samuel Moffett, "Missionary Work in Northern Bulgaria," by Rev. L. T. Guild, "The McCall Mission," by Mrs. Houghton, and "Missions in Spain and Austria," by Rev. Dr. H. A. Schauffler. The other departments of the REVIEW are up to their usual standard of interest and usefulness.

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Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to REBECCA HAMILTON SCHIVELY,
252 S. Main Street, Chambersburg, Pa.

MISSIONARY HARVEST SONG.

Awake! the morning cometh!
The East is all aglow!
Go, join the busy reapers,
As forth to the fields they go.
Wake! for the Lord of the harvest
Hath need of thee to-day;
The fields gleam white in the dawning light:
Awake! and haste away!

Awake! the day is breaking,
Revealing wondrous things:
God's glorious Sun is rising
"With healing in his wings."
Wake! for the Lord of the harvest
Hath need of thee to-day:
No longer sleep:—it is time to reap!
Awake! and haste away!

In distant sea-girt islands,
In many a sunny clime
Where seed was sown with weeping,
'Tis now the harvest time.
Wake! for the Lord of the harvest
Hath need of thee to-day,
He calls again, and the waving grain
Still beckons thee away.

Art thou not strong for the reaping?
Yet haply thou shalt find,
While sheaves are bound by others,
Some gleanings left behind.
Wake! for the Lord of the harvest
Hath need of thee to-day,
Act well thy part with a willing heart:
His strength shall be thy stay.

And you, who cannot labor,—
The Lord hath need of you.
Pray for the earnest reapers,
The toilers faint and few;
Pray ye the Lord of the harvest
That laborers He will send,
To work with their might in fields so white,
Till harvest time shall end.

Rejoice! a day is coming
When God's own Word shall be
Known far through all the nations
As the waters fill the sea.
Pray ye the Lord of the harvest
To speed the glorious day,
And light from God shall attend His Word,
Forevermore, alway.

—*Gospel in All Lands.*

FROM THE SOCIETIES.

EASTERN OHIO CLASSICAL SOCIETY, (*Mrs. G. E. Metger in Christian World.*) —The annual meeting of the Woman's Missionary Society, of Eastern Ohio Classis, was held at Columbiana in connection with Classis, Thursday, May 17th. Eight societies were represented. The officers for the year are as follows: *President*, Mrs. Park Holloway, Columbiana; *Vice-president*, Mrs. G. E. Metger, Germano; *Recording Secretary*, Miss Minta Esterly, Columbia; *Corresponding Secretary*, Miss Nellie Troxel, Warren; *Treasurer*, Miss Nellie V. Hahn, North Lima. The treasurer's report showed that the ten societies reported paid for distinctly missionary purposes $280 45. This was about equally divided between home and foreign missions. This was contributed by the societies as follows: Columbiana, 60 members, $53.80; New Jefferson, 20 members, $52.20; St. Jacob's, 29 members, $47 12; Robertsville, 23 members, $31.00; Louisville, 50 members, $23.23; Osnaburg, 20 members, $18.92; Trinity Reformed, 15 members, $15; Israel, 18 members, $14.80; Mt. Olivet, 16 members, $12.16; Warren, 13 members, $11.22. These figures show only the missionary work done. Some societies helped considerably in their own charges. The question of finance was earnestly and, we think, thoroughly discussed. It was decided that the societies should send their moneys so that the charges receive credit in their apportionments. The plan adopted was to send the missionary money to the treasurer of Classis and request duplicate receipts from him, one of which is to be sent to the treasurer of the Classical Missionary Society.

Mrs. G. E. Metger, Germano, O., was appointed correspondent for the Missionary Column in the *Christian World*, and all societies were requested to forward items of interest promptly to her. The question sent down by the synodical society, "Shall the Woman's Missionary Society of Ohio Synod hold separate meetings instead of in connection with the Ohio Synod?" was answered in the affirmative. All members were requested to set apart 12 o'clock, at noon, as a time to pray for the advancement of Christ's cause at home and in all parts of the world. The semi-annual meeting will be held on Thursday, August 16, 1894, in North Jackson. Of the evening collection, $5.00 was appropriated for contingent fund, the balance, $9.00, for Massillon mission. The programme, which we have not space to give, was well rendered.

Sisters of Eastern Ohio Classis, let us make this year a year of work, and carry out the plans adopted.

FIFTH ANNUAL CONVENTION OF W. M. S., E. PENNA. CLASSIS (*Secretary*). —The Women's Society of East Pennsylvania Classis held its fifth annual convention in Christ Reformed Church, Bath, Rev. J. O. Lindaman, pastor, on May 10, 1894. The 10 A. M. session was opened with religious services by Rev. J. E. Smith. The president, Miss Kate Laux, presided at the meeting. Reading of minutes was followed by the roll call, to which the delegates responded as follows: *More Township:* Mrs. Henry Graver, Mrs. J. Scholl. *Petersville:* Miss Anna Santee, Miss L. Silverus. *Kreidersville: Zion's*, Miss Siegel, Miss Hannah Lerch; *St Paul's*, Mrs. John Mohrey, Miss Lillie Smith. *Third Street Reformed Church, Easton:* Miss Anna Pomp, Miss Correll. *Salem Reformed, Catasauqua:* Miss Troxell, Miss Romig. *Christ Reformed Church, Bath:* Miss Mary Fryman, Miss L. R. Miller. *Mt. Bethel:* Mrs. W. D. Kern, Miss A. Bachman. *Christ Reformed Church, Bethlehem:* Mrs. S. Romig, Mrs. W. Bartholomew. *Freemansburg:* Mrs. Schlegel, Mrs. Schiek.

Bethlehem sent the largest delegation, numbering 21; Catasauqua, 12; Third Street Reformed Church, Easton, 9; other societies were also well represented. Reports were received from most of these societies showing an increase in growth and activity. The afternoon session was opened with devotional services conducted by Mrs. M. E. Whitmore. Pledges were received for $43, completing the $500 Church-building Fund which had been begun four years

ago. It was with great rejoicing that these pledges were received, the women of Classis devoting the Fund to home missions as a thank-offering. During this year the societies will endeavor to raise $300 toward the amount desired by the W. M. S. of General Synod. The societies contributed during the year $382 to various objects. An interesting address was made by Mrs. Chidsey on the subject of Children's Mission Bands, and the report of Mrs. Diefenderfer, of Bethlehem, the delegate to the Synodical Missionary Convention last fall, was heard. The election of officers resulted in the choice of Miss Kate Laux, Catasauqua, *President;* Mrs. Mauger, Martin's Creek, *Vice-president;* Mrs. G. A. Schneder, Bethlehem, *Secretary;* Miss Anna Shuman, Bath, *Treasurer.* No place was determined upon for our next meeting. The Committee on Resolutions reported as follows:

WHEREAS, we find in reviewing our past efforts, that the Lord has blessed our work, while rendering thanks to Him for our success, we earnestly urge all of our delegates to return to their respective societies, desirous of doing more active work than ever,

Resolved, That we consecrate ourselves anew to the work, looking to God for strength and courage.

Resolved, That we urge upon all delegates present their hearty co-operation in organizing societies in those congregations where none exist.

Resolved, That the thanks of this society be extended to the pastor and the good people of Christ Reformed Church of Bath for their kindness and hospitality.

Evening session as follows: Devotional Services, conducted by Rev. Knappenberger; Anthem by the Choir; Address of Welcome by Miss L. Lisberger, of Bath; Response by Mrs. A. J. Hibshman, of Stroudsburg; Singing by Mission Band of the congregation. Addresses were made by Rev. Mr. DeLong and Mrs. Whitmore. Collection, $11.50. The meeting closed with prayer and benediction.

RECEPTION TO MRS HOY, AT THE REFORMED CHURCH, MIFFLINBURG, PA. —We acknowledge with thanks the receipt of a copy of the *Mifflinburg Telegraph,* from which we condense the following account of a public reception, given to Mrs. W. E. Hoy, of the Japan mission at Sendai, on Friday evening, June 15:

The pastor, acting as chairman, opened the exercises. The music was a special feature, and consisted of excellent selections, vocal and instrumental, rendered by a choir, a lady soloist, and an orchestra of seven instruments, organ, piano, three violins, trombone and bass horn. Mrs. M. E. Whitmore delivered an address, welcoming Mrs. Hoy in the name of the women of the societies and the congregation; she also extended a cordial welcome to Miss Yoshida, the native Bible woman, who was one of the first-fruits of the mission at Sendai. She outlined the progress of women's work for missions in the Reformed Church in the United States during the past year, referring to the many organizations that have sprung up throughout the synods, and to the *Woman's Journal,* conducted in the interest of the women of the Church, and supported by them. The progress already made is an assurance of greater and better work in the future. Mrs. Hoy's response was on "The Work of the Church in Japan, and How to Help It." Her clear voice, pleasant manner, and practical way of presenting the case, make her an efficient representative of the mission. The "several yards" of her address, as she phrased it, concluded with an appeal on behalf of the *Japan Evangelist.* A paper was read by Mrs. Addie L. Snodgrass upon "Women's Work in Foreign Missions." She showed forcibly how women are challenged by mission work in all lands, and how peculiarly she is fitted for the delicate and difficult duties of the foreign field. "What the Home Church can do for Foreign Missions" was the theme of the closing address, delivered by Miss E. V. Anspach. It was a practical, direct appeal to all members of the Church for increased interest in missions.

The pastors of the several churches of Mifflinburg were present, and took part in the exercises, some of them making short addresses. The missionary societies of all the congregations in town were invited, and a number of members were present from each. The offerings amounted to about $8.00. After the benediction, an informal reception was held,

W. M. S., MIAMI CLASSIS, (*Cor. Sec.*)—The Classical Missionary Society of Miami Classis held its annual session in Trinity Reformed Church, Dayton, Ohio. The meeting was held separate from that of Miami Classis, which has proved to be a success, as the attendance was large and great interest was manifested in the sessions. The election of officers resulted as follows: *President*, Mrs. H. M. Herman, Miamisburg, O.; *First Vice-president*, Mrs. M. Loucks, Dayton, O.; *Second Vice-president*, Mrs. E. Herbruck, Dayton, O.; *Recording Secretary*, Miss Sallie Weaver, Miamisburg, O.; *Corresponding Secretary*, Mrs. John Blum, Dayton, O.; *Treasurer*, Miss Ida M. Huston, Fairfield, O.

Reports from the various societies were read by the delegates, showing the ladies of the different congregations are still at work and putting forth excellent efforts to increase the Master's kingdom. A paper on "Systematic Giving" was read by Mrs. Augusta Prugh, which topic was afterwards discussed. The different societies were urgently requested to contribute matter for the Missionary Department of the *Christian World*. Mrs. John Shank, of the First Reformed Church, Dayton, was elected delegate *primarii* to the Woman's Synodical Missionary Society which meets at West Alexandria, O.

The next annual meeting is to be held at Miamisburg, O., on the first Thursday in May, 1895.

WHAT AN INDIAN GAVE.

One day an Indian asked Bishop Whipple to give him two one-dollar bills for a two-dollar note. The Bishop asked: "Why?" He said: "One dollar for me to give to Jesus, and one dollar for my wife to give." The bishop asked him if it was all the money he had. He said: "Yes." The bishop was about to tell him: "It's too much," when an Indian clergyman who was standing by whispered, "It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus."—*The Endeavorer.*

WOMAN IN CHINA.

Grimly significant is the note set up at the side of a piece of water in Fuchau, "Girls must not be drowned in this pond." The day of woman has not dawned in China. The calamity of a daughter is a serious one, and it is not infrequently mitigated as we lessen the kitten and puppy nuisance by drowning. They have a proverb out there that "the worst son is better than the cleverest daughter."—*Exchange.*

TO CONTRIBUTORS.

The attention of contributors is kindly called to the notice at the head of this department. The matter "From the Societies," with all other articles on the women's and children's pages, is prepared by the editor *in Chambersburg, Pa.*, during the first week of each month for the month following. To prevent mistakes, and ensure prompt attention, therefore, all such contributions should be sent early, and *to her address.*

THE CHILDREN'S PAGE.

Beautiful Hands.

"OH," exclaimed Kathleen Gray, as she dropped her book, "I wish I were like other girls!"

"What a dismal sigh, little daughter," said mother's cheery voice. "And what other girls do you wish you were like, and in what way?"

"Why, the girls you read about, mother—their hands. They always have such beautiful hands, you know. Now here's the girl in this book; it calls her hands 'tiny,' or 'white,' or 'dimpled,' or dainty,' every time it speaks of them. And didn't I read in one of your housekeeping papers that a lady's hand should be fair and pink-tipped, and have oval nails with half moons at their base, and all that? And just look at my great paws!" And she cast a look of contempt at the offending members.

"Bring the 'great paws' here and let me see them, Kathie," said her mother.

Kathie threw herself down on the floor at her mother's feet, and spread out her hands for inspection.

Her mother studied them. "Well," she said at last, "what is the matter with those hands, dear? I call them beautiful hands."

"Why—Mother—Gray!" Kathie fairly gasped in astonishment. "Beautiful! Why, just look at them."

"I am looking," said her mother. "What is wrong about them?"

"Why they are big and brown and scratched, and here's a burn, and there's a cut, and there are needle-pricks, and the nails have no half moons, and—why, mother, how can you say they are beautiful?"

"Beauty is in the eye of the beholder, and in my eyes they are beautiful, daughter. Let us examine them critically. 'Big,' you say. Yes, I am very glad to see that my little girl is framed to grow into a woman of large proportions, and that her hands go symmetrically with such a body. What does a large woman want of 'tiny' hands, Kathie? Far better these, which are large and yet shapely, which have power in them, and remind one that the clothing of the truly gracious woman is strength as well as honor. So much for usefulness, which is true beauty. And you have art in your favor, too. The beautiful ideals which the Greeks have given us have generous-sized hands and feet. Just try to imagine the Venus of Milo with 'tiny' hands!"

Kathie began to look a little comforted.

"But see how brown they are," she said.

"I do see with great pleasure," said her mother. "That brown comes from the kiss of the sun, and the caress of the wind. It tells of outdoor life, of botanizing expeditions, of nutting and fishing excursions, of the wise garnering of health. To me it is beautiful. The hands are clean and neatly kept, Kathie, and that is all that any sensible person should ask from a girl of your age. On you white hands would look sadly out of place, and 'half moons' are a nonsenical and arbitrary demand of fashion."

"Well, but see all these scars," persisted Kathleen.

"Beauty spots in my eyes, dear," said her mother, drawing the hands fondly to her lips. "I know that those needle-pricks were put there last night, when you hemmed the sails for Jack's new boat, though you did want to finish that splendid book. That burn is the reminder of the night when Nora had her headache, and my helpful daughter got the supper. These

scratches—do I not remember how I longed for some wild blackberries, and how a dear little girl spent all her half-holiday in picking them for me? And this cut, I think, came because your skill was not quite equal to your good will when you helped little Harold transform his shingle into a big ship. You have beautiful, helpful hands, dear daughter, and I thank God for it."

Kathie looked at her hands soberly and humbly, but with a happy light in her eye.

"You've got tip-top hands, Kate, and you needn't run 'em down," broke in Jack, who had come in unnoticed. "I always say that, for a girl, commend me to you, because you aren't always afraid of spoiling your hands, like some girls that won't go anywhere or do anything. You're a boss girl, Kate, and I don't mind saying so. Come along and help me dig worms."

Mother laughed, as Kathie gave her a kiss, and followed Jack to the haunts of the poor earth-worms. That night Kathie found pinned on to her cushion a slip from a newspaper.

"Just like mother," she smiled. "She always finds something to fit in." And this is what mother had found, in a very old paper, to "fit in:"

"I saw a pair of hands—beautiful hands the world called them. Small and shapely and fair, with nestling dimples and taper fingers. Hands too delicate to bear any burden heavier than flashing jewels. 'Beautiful hands,' whispered gentlemen, as they bent over them in courtly gallantry. 'Beautiful hands,' pouted ladies, as they envied their possessor. But they were hands that were never lifted to help bear another's load; that were never raised to wipe away the mourner's tear; that were unroughened by any work performed for others; that were never folded together in prayer; that daintily held the dress aside, lest it touch a beggar in the street. Beautiful hands, the world called them. God and the angels called them ugly.

"I saw another pair of hands—ugly hands, the world called them. Not small nor comely nor white, and wearing no jewels but tears from grateful hearts whose loads they had lightened. Hands the possessor of which none would envy; over which no one would bend, calling them beautiful. But they were hands often folded in humble devotion; hands which had carried blessings to many a home; which had smoothed many a dying pillow, and wiped away many a falling tear; which were never lifted to push away the children or to brush away the poor; which were weary, misshapen, and hard with toiling and doing for others. Ugly hands, the world called them. God and the angels called them beautiful."—*Christian at Work.*

Another Bible Missionary Question.

It is several months now since we had one. Are you ready to try again, young friends, east, west, north and south? Let us hear from all of you once more?

A woman was the first-fruits of missionary labor on the European continent. Can you tell me who she was, where she lived, and where we read of her?

We lose what on ourselves we spend:
We have as treasure without end
Whatever, Lord, to Thee we lend,
Who givest all.

Whatever, Lord, we lend to Thee,
Repaid a thousand-fold will be;
Then gladly will we give to Thee,
Giver of all.

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REFORMED MISSIONARY HERALD.
1881-1890.

The Missionary Guardian.

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—Subscribers indebted for the MISSIONARY GUARDIAN will oblige the publisher by sending him the amount they owe and for the year in advance. The little tag on the cover will tell how much is due. In most cases the amount is too small to send a bill for it.

—The commencement of a new volume at the beginning of the year 1895 is a good time for securing new subscribers. Will not our readers, interested in missions and the spreading abroad through the Church information in regard to the work in the home and foreign field as carried on by our Church, and members of the misssionary societies, make special efforts to increase the number of subscribers of the MISSIONARY GUARDIAN, that the editors and publtsher may be enabled to make such improvements in it as will make it more efficient as an organ of the Mission Boards of the Church? If every reader would resolve to secure at least one new subscriber it would be a great help. Reader, will you not make the effort?

—From month to month will be found in the MISSIONARY GUARDIAN interesting reading matter about our work as a Church for missions, which cannot be found in any other periodical of the Church. Those who are not reading the magazine therefore miss a great deal. At the low subscription price, fifty cents a year, exery member of the Church, east and west, should be able to enjoy its weekly visits.

WORK, NOT FEELING.

IT is strange how much we depend upon our feelings, and yet there is nothing more unstable and uncertain than the human feelings. There are those who make everything depend upon their religious feelings and experiences. They never seem to appreciate the solemn fact that their religious feelings and experiences may in the end deceive them. But let that be as it may, there are other matters in the Church where this same test is applied. The call comes for men to go into the far West to take charge of mission fields. The men who are supposed to be available are written to and the urgency of the work is presented to them. The answer, alas, too often comes back, "I do not *feel* like going west, I do not *feel* that I am fitted for the work, I do not *feel* like going so far from home and friends," and so on to the end of the chapter. Saying nothing of the excuse itself, we wish to call attention to the fact that invariably almost the *feelings* are made to bear the blame for any lack

of interest in the matter. It seems to us that this is all wrong. A man may be unfitted for the work, or his relations to his friends and relatives may be such that he cannot leave them, but we protest against the idea that the *feelings* only should be consulted in the matter. Here is an important work that should be done. We are interested in the work. Do we in such instances consult our feelings? Verily not. Whether we feel like doing it or not, we set to work and do it, and when it is finished our experiences are all the more enjoyable. The Church has a work to do. She has her missionary work to which she calls her sons and daughters. In determining the matter are we to consider the importance of the *work* or are we to consult our *feelings* only? It seems to us that it should be the *work* and not the *feelings*. Then again our feelings, at any rate, are largely as we would have them be. We consult our selfish ends as well as pleasure, comfort and ease, and too frequently forget the *work* of the Church. When we do this, then our feelings will be of like character. Of course, we are all human and very much alike, so that we are all more or less troubled with the same selfish feelings. But is it not true that we too often let these determine our course of action when the important work of the Church is at stake? Perhaps we have allowed our feelings to determine our course of action too long. Might it not be better for us if we were to reverse the order and let the work of the Church control our course of action. Let the motto be "Work, not feeling." I am sure that as Christians in our Church work we allow our *feelings* to sway us too much. Our *feelings* say "No," and we miss the services of the sanctuary and the means of grace. It should be work and duty first and the feelings will take care of themselves. The same order should govern us in our missionary operations. F.

THE SUNDAY-SCHOOLS AND MISSIONS.

THE time was when the Sunday-school was regarded as something aside from the Church and having no living connection with the Church. It was formerly a kind of training-school—where the children learned to spell and read. Now the Sunday-school is made a part of the Church, and as part of the Church the Sunday-school is expected to help along in all the departments of church work. It is no longer deemed sufficient, when once a week the school meets to study the Scripture lesson assigned it. It is expected that this part of the Church will help along in all the great movements for the extension of the Church. The children and the young people, no less than those of maturer years, are to have part in the blessings which come to those who are engaged in the extension of Christ's kingdom. Our Church, under the direction of the Sunday-school Board, has been engaged during the past summer in Sunday-school mission work. It has long been considered to be the legitimate work of the Sunday-school to go into the towns and cities and organize Sunday-schools, and in a sense do mission work among the children. During the summer the Sunday-school Board sent out Mr. Horning, of the Theological Seminary at Lancaster, to do work of this kind. He organized Sunday-schools at New Kensington, Pa., and at Youngstown and Warren, Ohio. The first-named place is a new town of some seven thousand people. The school has fine prospects before it and is under competent officers. Youngstown is a large city of

some fifty thousand people, a great iron town and manufacturing of all kinds. Here we have a large German congregation under the pastoral care of Rev. F. Mayer. Here a Sunday-school was organized by Brother Horning. Being near the Pennsylvania line and near the borders of the St. Paul Classis of the Pittsburgh Synod, as well as within the bounds of the East Ohio Classis of the Ohio Synod, the place is surrounded by Reformed Churches and therefore a promising place for a mission. The Board has had this place in view for some time, but the lack of funds prevented the opening of the mission. Warren is the county seat of Trumbull County, Ohio, some miles above Youngstown, on the Pittsburgh and Western and the Erie Railroads. The town has a population of some ten thousand people. Here a new school has been started. It is within the bounds of Brother Brugh's charge, and can be managed by him to some extent when Brother Horning takes leave of the work. Now then these schools have been started on a good footing, and they are said to be well officered. They are all within reach of settled pastors and can be looked after and managed somewhat by these pastors. But what must be done next? Brother Horning will leave in September to finish his theological course and then there will be no general overseer except the neighboring pastors. Good as the work has been thus far, it now depends upon the Mission Board to take charge and carry on the work to ultimate success. In towns away from parent congregations no Sunday-school can long flourish without a pastor. Where there is a strong congregation in a city a mission school can be carried forward without a pastor, because there are plenty of helpers. It can be seen then that while the Sunday-school Board can do a good work by going into the cities and organizing Sunday-schools, yet the success of the work must depend upon what the Mission Board can do to carry forward the work when the beginning has been made. There are scores of cities in the West where a similar work could be done; but alas, where are the men and means to come from to take up these mission schools and organize congregations and so make the work a success? To start a school and let it go down until you are ready to send a missionary, is worse than not starting it. The work of the Sunday-school Board as well as the Mission Board will depend much upon what the Church at large will do for the general work. We, as a Church, while great improvements have been made, are still far from coming up to the measure of our opportunities and duties. We intend in the near future to ask the Sunday-schools to support one or two of these Sunday-schools. Why should they not do this? They can and we believe they will. F.

HUMAN AGENCY.

ST. AUGUSTINE says that God has seemingly hidden the truth not to keep it from us, but in order that we must dig for it. This is but another way of stating the well-known truth, that whatever good comes to us in this life is the result of earnest, hard labor. God has so ordained the affairs of this world, that their best results come to us for our enjoyment and use, only after the most diligent application of our own powers for their development. God has ordained certain laws for the regulation of material objects. What right have we to suppose that these objects in nature can be rightly used, when the

laws by which they are governed are violated? What right has a man to think that he can eat bread unless he sows, reaps and then prepares the bread? God simply gives the increase, but man must sow the seed. God usually does not do for man what he has ordained that man must do for himself. God creates the means and places them within the reach of man, but man must use the means in order to meet the requirements of the divine law. This general law holds true especially in the mission work of the Church. The means for the spread of the truth God has provided, but man must use the means to that particular end. In the early Church the missionary spirit was strong because it is the spirit of the Bible as well as the spirit of the pure life of the Church. Out from Jerusalem, Antioch, Alexandria and Rome as centres went the missionaries into Western Asia, Northern Africa and Western and Central Europe. The Church lengthened her cords and grew rapidly. Soon the controversies began. The doctrines of the Church must be formulated, and with these doctrinal controversies came a decadence of the missionary enthusiasm. True, the Romish hierarchy made efforts to establish its authority on all sides, yet it is equally true that the genuine missionary spirit of the first centuries never afterwards repeated itself in the history of the Church. During the middle ages there were movements along missionary lines in Central Europe, and these doubtless were blessed of God for the good of the Germanic races. Yet these were largely movements upon selfish grounds. When the Reformation of the sixteenth century had brought about a new state of things; when men were set free from a false ecclesiasticism, one would suppose that a new missionary spirit would have moved upon the minds and hearts of men. But such was not the case. New doctrinal controversies arose and the doctrines of the Church had to be readjusted. With this came the conflicts between the Protestants and Romanists—when carnal weapons were used instead of spiritual weapons. When the years of war had ended and when the fierce doctrinal conflicts had spent their force, the Church seemed to lie upon her oars, beholding whatever wonders God might next work in the earth. For two centuries there was really comparatively little missionary work done among the heathen. Strange as it may seem to us, there was abroad in the Church the idea that if God intended that the heathen world should be converted, He would bring about that result. Human responsibility and human agency were left out of the question entirely. Within the last century, however, Christian men and women have come to a better understanding of this important subject. While God wills that all the world shall be brought to Christ; He wills also that the Church, as the body of Christ, and pillar and ground of the truth, shall carry the word of truth and salvation to the ends of the earth, and that those who stand in the covenant of grace shall do this great work. God asks the question, "Who will go?" The answer must come from those in the Church, "Here am I, send me." Here then comes in the question of human responsibility. The work will not be done until men do it. For nearly two thousand years, since Christ ascended, the Church had before her the work of converting the world. God might have compelled men to do the work, but He did not. He does not work in this way. Man, as free, must freely offer himself for the work. Men as individuals, and the Church in her collective character, have all come to recognize this central truth. But have we succeeded as

a Church in impressing this truth upon the minds of our people? Human responsibility in the way of answering God's purposes may be preached and is preached, but is it emphasized as it should be? The need of seeing to our own salvation we make very emphatic, but do we remember as we should, that God makes us responsible for much that we can do for the salvation of others? God does most, one has said, but man must do much. Human agency in calling men to salvation, is not emphasized as it should be. God does His part toward saving the world, but do we do what God has designed that we *should* do? F.

CHURCH-BUILDING FUNDS.

THE 27 Church-building funds of the Bi-synodic Board have come as follows: Virginia Classis, 1; Gettysburg Classis, 2; Philadelphia Classis, 6; Schuylkill Classis, 3; Mercersburg Classis, 2; Tohickon Classis, 3; Zion's Classis, 3; East Pennsylvania Classis, 2; East Susquehanna Classis, 1; Juniati Classis, 1; from various Classes, 3. So from the Eastern Synod, 15; from the Potomac Synod, 9; from both, 3.

And here comes the good news that the Woman's Missionary Society of Lebanon Classis have resolved to raise a $500 fund.

In my addresses at Classis last spring I everywhere begged the pastors to seek out and challenge men and women who may be expected to give a Fund either in life or by will.

Have not many tracts been sent to unlikely persons? Yes. But what of that? In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, this or that, or whether both shall be alike good. Many people who to-day say no, will to-morrow say yes; and many who to-day receive this message with indifference, will in after years be glad for it.

These Funds have come so rapidly just because in plan and purpose they have the confidence of business men.

Those who received the first tract on "Our Church-building Funds" will be glad for this new one, so complete and satisfactory in every way, giving a full view of the subject, and they will read it with far more interest than the first.

Ask for these Funds. Many a time the bow drawn at a venture is a successful shot. The man may be very close or narrow, but I do not know what he may do if rightly approached. If he refuses, the responsibility is with him, for he cannot then in judgment say, "I did not know of this work;" but if I do not give him this call, then I am guilty.

"Lord, what wilt thou have me to do?" is a question which you may well ask about the matter of giving a Fund. The will of God is our law here as in all else.

To the pastor who ordered a dozen copies of the tract, I wrote: "I know you will try to place these wisely, and then follow them with pastoral care, for only by repeated effort will some persons become interested in the matter."

The elder wrote: "I thank you for a copy of the new tract, which is very interesting to me. I have often thought of giving a Fund, and trust that favorable changes in the future may enable me to do so."

She wrote: "The tract is gotten up in nice style, and will surely do a good work. I have in mind two men who are able to give each a Fund; please send me two tracts for them also. Send one to Mrs. —— and one to Mr. ——"

Will pastors now search out proper persons, challenge them, interest them, and help them to see what is duty?

A lady writes that she has not received the tracts mailed to her. If others have not received them, let me know.

Alas! He has lost $1000 and may soon lose more; "but when the skies brighten I may send you a contribution," he says. Many a man has lost a Fund!

A busy man who lately has given much for churches, writes about the Church-building Funds. He does not say, "I have done my share elsewhere;" but he says: "I cannot give a Fund for some time. I did so and so, and have also lost money; but I hope to pull up again by and by, and then I will be pleased to assist you." What a noble soul, hopeful and helpful!

The banker said: "I shall examine the tract carefully and give the matter due consideration." It was nice in him to take time to acknowledge the receipt of the tract; and especially hopeful is his promised examination and consideration. W.

THE SHOKONSHA FESTIVAL.

THE following item is taken from *The Japan Daily Mail.* Unusually large crowds attended the Shokonsha Festival this year in Tokyo, for the weather on the first two days, the 5th and 6th instants (May), was exceptionally fine, the rule being rather that a moiety of the festivities have to be foregone on account of rain. The Shokonsha is a Shinto shrine, erected in memory of those soldiers who fell in the War of the Restoration, and subsequent Southwestern Rebellion. The ideographs composing the names, means literally "inviting" (*Sho*) "spirits" (kon). Twice a year the manes of the fallen heroes are here worshiped in true Japanese style, *i. e.*, all the troops of the Tokyo garrison file past and salute the shrine, after which these days are given up to wrestling, horse-racing, open-air dances and visiting the scores of booths that erect their nomadic tents along the roadside. For the national religion of the Japanese, or rather their religious observances, require concomitant pleasure and merry-making, exactly in the style of the ancient Greeks, whom they resemble in so much besides. Day and night fire-works are another attractive feature, huge rockets being let off every five or ten minutes after night-fall at the base of the bronze statue of Omura, the first Minister of War, whose wife and eldest son are, by the by, still living. Some of the booths or raree-shows were well worth seeing this year, especially the *onna chikara-mochi*, where women of huge muscular development lifted, carried and juggled with vats of *sake* (wine) and hundred-weights of sand or rice; the canine booth, where dogs jumped through hoops of fire, walked on stilts, balanced on spheres, and acted otherwise in a wholly human manner; and finally the Affen (theatre), in which some highly educated macaques gave a mournful, if ludicrous, representation of the story of Auchin and Kiyohime. It was Isezaki-cho on a large scale, the only difference being the beautiful park surrounding the shrine, and the fact that most of the merry-makers

belonged to the better class than the people who generally haunt the Yokohama thoroughfare and its vicinity.

—The Sixty-second Annual Report of the Board of Foreign Missions of the Reformed (Dutch) Church is a cheerful record of much blessing, clouded somewhat by the inability of the Board and the three missions in China, Japan and India, with the means at their command, to make adequate provision for their needs. The trial of the missionaries arises not so much from the work they do as from that they cannot do. The work had to be reduced, so far as the financial expenditure was concerned, by six and one-half per cent. below the amounts asked by the missionaries, and the year's receipts were less than the expenses. No deaths occurred during the past year among either the members of the Board or the missionaries; but several suffered seriously in health. The summary of the work and position occupied by the missions in China, India and Japan is very gratifying, and calls for the warmest support of the members of the Reformed Church. The figures for 1893–94 are as follows: Stations, 16; out-stations, 209; missionaries, ordained, 23; missionaries, unordained, 3; assistant missionaries, married, 25; assistant missionaries, single, 17; native ordained ministers, 38; other native helpers, male, 301; native helpers, female, 75; churches, 55; communicants, 6,226; received on confession, 1893, 508; seminaries, male, 8; pupils, 363; seminaries, female, 7; pupils, 387; theological schools, 4; students, 64; Sunday-schools, 131; scholars, 4,585; day-schools, 132; scholars, 4,488; hospitals, 2; patients treated, 19,970. The amount of the native contributions for the year was $9,279. The expenditures for the year were: For the Amoy mission, $23,652; the Arcot mission, $32,361; the North Japan mission, $24,895, and the South Japan mission, $16,996; the total expenditure, including home expenses, being $106,234. The cash receipts from the churches, etc., amounted to about $106,570.

—The Annual Report of the Board of Missions of the United Presbyterian Church reports receipts for the year of $112,315. Of this amount, $53,647 came from churches, $21,156 from individuals and for special objects, $13,971 from the Women's Auxiliary Board, and $14,632 from legacies. The expenses were $99,156. There are two missions in Egypt and India. In the Egyptian mission there are 14 ordained missionaries with their wives, 1 medical missionary, and 7 unmarried ladies, making 36 in all. The ordained native ministers number 17, and there are 308 other workers. There are 32 organized congregations and 4,095 communicants, 368 having been admitted on profession. There are 107 Sabbath-schools with 6,132 scholars, and 121 day-schools with 7,654 scholars. In North-west India, on the borders of Cashmere, there are 12 ordained missionaries (10 married), 10 unmarried ladies and 2 female physicians, 17 ordained natives and 205 other workers; 11 organized congregations with a membership of 6,960, the additions on profession during the year being 283; 131 Sabbath-schools with 3,162 scholars, and 146 day-schools with 5,860 scholars.

THE INDUSTRIAL HOME.

THIS, it will be recollected, is an institution established by Rev. M. Oshikawa, for the aid of indigent young men, who desire to avail themselves of the advantages of our educational institution at Sendai, Japan. It is a

personal venture of Mr. Oshikawa himself, and while it is in active co-operation with the work of our mission, it is financially separate from the mission. The operations of the Home require that its student inmates shall devote a specified portion of their time in manual labor and secular pursuits, and their earnings are devoted to the support of the Home. These earnings, however, are not sufficient to defray all the living expenses, and contributions are asked from the charitable to supply the deficiency. Material contributions to this end are made by native citizens of Sendai. A number of our beneficiaries are in this Home, and a portion of the support furnished by the home patrons is granted to this institution, thus providing for their boarding and lodging; the remainder goes to secure their education, clothing, books, etc.

This policy is adopted by the mission to cultivate in some degree the spirit of self-reliance and self-help, and thus obviate the sense of being abject pensioners. It is also done to guard against the danger of the intrusion of a class of shiftless mortals who would gladly acquire an education, if they can but secure somebody else to carry them and bear their expenses. It is not for that class of people that we have established our institutions. They are for those who are earnest and self-reliant; those who are willing to help themselves, if only the opportunity to do so is afforded them. As we have more than once remarked before, experience has taught our mission that there are such designing, shiftless mortals in Japan, and it is wise to guard against their imposition.

A system of probation, to guard against this class of students, has been adopted, and only after a student has approved himself, is he named as worthy of the kindly offices of an American patron. But this precaution withal, has not in all cases proved entirely effective. Hence the step is now contemplated of withholding full support, until the student has reached the Theological department, or at least the higher classes in the Collegiate Department. Meanwhile needy students, in the earlier part of their course, will be placed in the Industrial Home, where they will in part at least support themselves, their ability and fitness both, intellectually, morally and spiritually, be made manifest; and when they have approved themselves in these indispensable particulars, they will be afforded full support, that all their time and strength may be devoted to their studies and preparation for the office of the Christian ministry. We guard thus, to the best of our ability, against imposition, and an improper use of our limited means. C.

REV. ALPHONSE F. LACROIX.

WE extract the following from an article in the August number of the *Reformed Church Magazine*, under the general heading of "Reformed Missions and Missionaries." It narrates an interesting incident and experience in the life of Lacroix, who was a Swiss, but under the London Missionary Society. He was one of the early missionaries, and the scene below is given as described by himself. (C.)

"In the afternoon we proceeded to the village of the Kamarjani proper, in doing which we had to cross a small but rapid river. The weekly market was just being held, and the crowd of buyers and sellers was most dense, not

less than three thousand persons being present. We found it very difficult to make our way through the mass of human beings, and having at last reached a spot a little clearer than the rest, we made a halt. Mr. Hill then read part of a tract, at which we were surrounded by many hundreds and so hemmed in that we had scarcely elbow room. Then I made an address, and it required the highest power of my voice to make myself heard by all. I told them this was a happy day for their village, for I had come to announce to them the true incarnation, the incarnation of mercy, that Jesus Christ had come into the world to save men from sin and hell, and to open the gates of heaven to all who repent and believe on Him. The attention was intense, and repeated exclamations of surprise and wonder were uttered at this news, which for the first time came to their ears. The people, never having seen Christian missionaries, gave vent to various surmises as to who we might be. The prevailing opinion was that we were of the oldest and most reverend Brahminical race in the northwest of India. "Look at them," says one, "how resplendent their countenances are, and what fire proceeds from their mouths when they speak, the very marks of the real original Brahmincal race!" The sermon was followed by an unusual demand for tracts and books, which it was difficult to supply. Finding it was impossible to speak any longer I told the assembled crowd that we were servants of Jesus Christ, of whom they had just heard, and that we brought books with us, which would explain more fully all that had been done for the salvation of man. On this, the rush was so general that we dared not attempt distribution, and walked to a more distant spot; but being followed by the whole of our audience, we were equally unsuccessful. In four different places we tried to persuade them to sit down so that we might distribute the books with some regularity; but it was in vain. For the outer rows, fearing the books would be expended before their turn came, rose and came falling upon those before them, until the confusion became so great that a lad was thrown down by the crowd, and would have been trampled to death if Mr. Hill had not seized him by the hair and extricated him from his perilous position. We therefore went to a place near by, a mile from the market, where we found the number of our applicants reduced about one hundred, where we distributed the books. Never elsewhere in India did I see such eagerness to obtain books as was displayed on this occasion."

—Among the various missionary societies there is one not very large in numbers, but of considerable interest. It is the Missionary Children's Missionary Society, organized by the children of the missionaries of the American Board in Turkey. It recently held its sixteenth annual meeting, at Constantinople, when twenty-three members were present. Reports were read from the different societies all over the field—Cesarea, Marsovan, Brusa, and the other stations. Donations were reported during the year of $62.48, to be divided between the Okayama Orphanage in Japan, a school in Nanking, China, under the care of a daughter of one of the Turkey missionaries, and the New West Education Mission in this country. An interesting letter was read from the Rev. Mr. Pettee, of Okayama, acknowledging a previous donation and giving many interesting incidents in regard to the work there.

A PLEA FOR MISSIONS.

Proclaim the gospel in every land,
O Church of Christ! 'tis thy Lord's command.
Arise and shine, for His grace so free
Hath shone with a wondrous light on thee.
Reflect its beams to the sunless shores;
Full many a child of the night implores.
The beckoning islands plead from far;
  And loud is the Macedonian call
From continents dark, where the Morning Star
  Is struggling forth through the midnight pall.
Alas! how few are the hearts and hands
That haste to the help of the groaning lands!
Shall the millions sink to a hopeless grave,
Whom our hearts should pity, our hands should save?
Shall the harvest waste, while we still withhold
The hire of the reapers—the cankering gold?
Nay, lest the Lord of the harvest frown.
  Let our willing tithes to his storehouse flow:
And so shall the showers of heaven come down
  On our gladdening souls as we *give* and *go*.
The work is great and the need is sore;
Shall we idly stand by the open door?
The time is ripe and the hour is come,
Help, help for the perishing heathendom!
Be a loving heart and a generous hand
Our prompt response to the Lord's command;
"Thy kingdom come," our prayer then be,
Till the world be conquered, O Christ, for Thee.

—*Gospel in All Lands.*

—The first missionaries sent abroad by a Swedish Society went to China in 1848. Since then a certain predilection for China has always prevailed in Sweden among the friends of missions. We also find Swedish missionaries in East Africa and on the Congo.

—Dr. Pierson mentions a missionary who, when asked what led her to go to China, replied: "I had known Jesus as Saviour and Redeemer and Friend, but as soon as I knew Him as Master and Lord, He said to me: 'Am I thy Master?—then, go to China!'" Some of us are afraid to say to Christ, with a whole heart, "Master," lest He should say: "Go to China." Yet can we never go so far for Him as He went for us when He went to the cross.

—The Annual Report of the Executive Committee of Foreign Missions of the Southern Presbyterian Church shows that the total receipts for the past year were $143,774, a gain of $9,874 over the receipts of the previous year. Of this $8 388 was a special contribution from the children for the building of the Congo Boat. The expenses exceeded the receipts by $5,115; but there was a sufficient balance on hand at the beginning of the year, so that it was closed without debt. Mission work is carried on in Africa (Congo), Brazil, China, Cuba, Italy, Japan, Korea and Mexico. There are 130 missionaries on the roll, besides 13 under appointment and 4 candidates under the care of the committee. The number of native helpers is 135, of whom 45 are ministers and 53 teachers. The total number of communicants added to the Church by baptism during the year was 560. The mission to Korea was commenced in 1892, and the only station occupied is Seoul. The work in Cuba is carried on in Santa Clara by a single native evangelist; but there is hope of enlarging the work soon.

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

NEWS FROM THE MISSIONS.

—On August 2d, licentiate D. F. Boomershine was ordained by the Iowa Classis, and immediately installed as pastor of the Maquoketa Mission. Maquoketa is the county seat of Jackson County, Iowa, and has a population of over 4000 souls. We have long had two congregations in the country near-by, but none in the town. The members from the country congregations have been moving into the town, so that it was deemed necessary to organize a congregation in the town. All the necessary arrangements were made, and Bro. Boomershine was called to take charge of the work. The young brother enters upon the work with splendid prospects before him, and we confidently expect him to do a great work in the way of building up the Church in and about Maquoketa. This step of dividing the charge should have been taken long ago, but for the lack of men and means it was neglected. Bro. Boomershine comes well-equipped for the work, and he will find plenty of work to do.

—The unprecedented drouth and heat of the present summer have cut short the crops in the western states. Kansas, Nebraska and Iowa suffered with hot winds on Thursday, July 26. The last state has never, until the present year, suffered with these winds, but on the above day the whole northwest seemed to have gotten a blast as from a furnace. Iowa did not suffer as did the other states further west—and yet the universally dry season has made the corn crop a short one. This state of things makes it hard on many of the missions in these states. The farmers are discouraged with the failure of crops, and the merchants find few buyers for their goods. The times being hard, the churches must feel the effects. In one instance where the people had made a very liberal offer toward the founding of a new mission, they lately requested the Board not to begin operations just now, as it would be out of the question for them to meet their obligations because of the utter failure of their corn crop. We hope that by another year the times will be more prosperous, so that a marked forward movement can be made.

—At Grove City, Pa., Rev. Limbert has charge of a mission. Grove City is now the centre of what was once known as the "Mercer Mission." This growing town needs a new church for the Reformed people living there. The Board at its late meeting in connection with St. Paul's Classis arranged for the borrowing of $1000 to aid in the erection of a chapel for this mission. With the new chapel we have the assurance will come new courage, greater devotion and stronger determination on the part of the people to work for the complete success of the mission. Bro. Limbert is encouraged and very determined in the work, and success will crown his efforts without a doubt.

—Brother Glessner is making progress at Cumberland, Md. In addition to the work in the city, he has organized a Sunday-school at a village some distance away, where he reports very fair prospects. He thinks that an organization can be effected at the latter place in the near future. Hindman, which is a part of the mission, is making progress. This congregation should be made the centre of a new charge, but it can hardly be done at the present time.

—Bro. Kovacs made his report to the executive committee at the last quarterly meeting. He is far to the northwest, at Yorktown, in Assiniboin, Canada. His ardor has been a little dampened by the climate—the high winds being a little disagreeable. Some sixty families of his Hungarian countrymen are with him, and others are coming. This colony will have to undergo hardships which, we fear, were not thought of, before the settlement will become permanent. Bro. Kovacs will have an opportunity to show the kind of metal he is made of when the rigors of a northern winter come upon him—but endurance always gains the victory. We hope he will succeed in firmly planting the Church among the Hungarians of those northern regions.

—We are sorry to say to the readers of the GUARDIAN that Rev. E. D. Wettach will leave the North Akron Mission on Oct. 1, 1894, he having accepted the position as Financial Agent of Heidelberg University. Bro. Wettach was eminently successful at North Akron. In a few years a congregation was organized, a lot purchased and a chapel erected, all at a cost of some $4500. The chapel soon became too small, so that during the last fall and winter the main auditorium was erected at a cost of nearly $10,000. The people are unwilling to give up their pastor, and many think he should remain. That is quite natural, and for the same reason that his people wish to retain him, does the University wish to get his services—because he is active and willing to work.

—Our good brother Gustave Jurany has been wondering why his successor does not arrive to relieve him at Cleveland. The Board can hardly give a good reason for the non-arrival of his successor, as he has long been promised, but the faithful Jurany has promised not to desert his post until his successor arrives. That is the right spirit to manifest. Our good brother should remain until the proposed new chapel is erected. We hope that he will see his way clear to remain long enough to properly initiate his successor in the work.

—Bro. Ferenczi, our Hungarian missionary at Pittsburgh, has been bringing things down to a solid working basis. Heretofore it was thought that our Hungarian people could not pay any amount toward the liquidation of their Church debt, and should not be asked to do so. But Bro. Ferenczi thought differently. He has now arrangements on foot by which every male member is to pay a certain amount annually toward the reduction of said debt. That is right; and it shows business capacity on the part of the good brother. He deems it best also that he should confine his labors to the congregations at Pittsburgh and neighboring towns. He thinks that one man cannot serve congregations in and about Pittsburgh, and in and about New York city also. The Board has come to the same conclusion, and arrangements must be made for the work farther east.

—On August 12th, the chapel at Columbus, Ohio, was dedicated. We were in hopes that we might get some word from pastor Seeman before sending on this notice; but we did not, and so can only state to our readers the fact without giving any interesting points in the service. But this much we are sure of, that the chapel is a handsome one, and that the people who erected it will greatly appreciate it. The mission is a little more than four years old, and during that time a very great work has been accomplished. This is only another proof of what can be done when the Church goes to work in a business-

like way, and goes into the cities instead of into the smaller towns and country districts.

—Missionary Neikerk writes from Hamilton, Ohio, that the work in that city is moving along in an encouraging way. The church property is pleasantly and centrally located, but much repairing is necessary to put it in good condition. This work will be undertaken at once, and the church property put in good condition, both internally and externally. There are to be some improvements made on the lots also, and when all is accomplished that is now in contemplation, the church property will be a fine one. The church is located west of the Miami river, where there is plenty of church work needed. We feel sure that Bro. Neikirk will accomplish a great work in that part of the city.

—The Sunday-school Board of our Church has recently gone to work in real earnest, and is carrying forward a work that must tell for the future good of the Church. The aim is to get more work out of the Sunday-schools, and to get the children of the Church interested in church work. The Sunday-school is part of the Church ; and, if so, it has an enlarged sphère, looking beyond the merely subordinate sphere of meeting on a Sunday, and for one hour study the lessons assigned for that purpose. We have in these days come to know better, and the Sunday-school is now beginning to take an active part in church work. In another article in this issue of the GUARDIAN this matter is more fully discussed.

—The Church Extension feature of the work is still growing upon us. Not a week passes but that we get letters urging the great need of beginning work in new places, and that lots and chapels be provided for missions that have been started. This emphasizes the great need of a more earnest endeavor to raise Extension funds, and placing this arm of the work on a more solid basis. That is one thing we greatly lack as a Church. We need to bestir ourselves along this line of work. Any one who studies our mission work will see that we lack most at that point. Let us have large donations for the Church Extension work. F.

—The Methodist Women's Foreign Missionary Society publishes a paper in India for the women of the zenanas, for which an endowment of $25,000 has been secured. This paper is now published in five dialects.

—The Protestant churches of Germany, says the *Missionary Review of the World*, expend the bulk of their missionary eaergy upon Africa, India, and the Dutch East Indies. Prof. Geo. H. Schodde, of Columbus, O., has kindly prepared a statistical table, the totals of which are as follows: Home Income, $850,000; missionaries, 658; ordained natives, 115; native assistants, 4725; native Christians, 266,000; communicants, 102,000; schools, 1250; scholars, 60,000.

—"Our own ministers and our own missionaries should have their names engraven upon our breast-plate of intercession."

—"For the oldest and feeblest and poorest there is a receiving and a giving—a receiving from the Spirit of Power, and a giving to all within the realm of influence."—*The S S. Times.*

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts of the treasury for the month of July reached the very insufficient sum of $1538 31. This is less by several hundred dollars than of actual expenses. What with the proceeds of the self-denial offerings, and the use of a portion of the recent legacies, we were enabled to cancel the oppressive portion of our late indebtedness; but if our receipts for the coming months fall to the low line of those of June and July, it will not be long until we will be compelled to announce another deficit. Our hope however is, that the usually small receipts of the summer months will soon give place to larger offerings, and that we may yet be saved the contracting of another debt.

—How to provide suitable residences for Dr. Moore and Rev. S. S. Snyder is causing the Board some perplexity. We had hoped that the self-denial effort would have yielded enough to have paid our embarrassing debt, and to have left the Oberly legacy to secure these additional residences. But our hopes were not realized; hence our present dilemma.

—To provide suitable dwelling houses, we have to announce, that the purchase of grounds is the first necessity. There is no room left on the area we now possess. Suitable western style houses cannot be rented; hence the necessity of building. The value of lots convenient to our mission and in desirable parts of the city of Sendai, is rapidly advancing, and delay in purchasing will increase the cost. Had we five hundred dollars to spare just at this time we could purchase a suitable lot large enough for two houses. How long that opportunity will be available we are not now able to say. Is there not some good brother or sister in our church who will give us the needed $500 for this purpose?

—June 29th and 30th were joyous days at our mission in Sendai. They were the commencement days at our two schools; at the Girls' School on the 29th, and at the Tohoku Gakuin on the 30th. In the Girls' School there were 55 scholars present on the occasion. There had been besides several who did not continue the entire school year. One graduated. The hall was elaborately decorated, and there was present a large invited audience, amongst which were the Governor of the province and the Mayor of the city, both of whom made addresses on the occasion. A more extended account of the exercises has been published in the Church papers, which need not be repeated here.

—Heretofore quite a number of the supported girls remained during the summer vacation, requiring the presence of one or more of the teachers, or the taking of them along to the place of recreation at the seashore, or elsewhere. This year all the girls will go to their homes, or those who have no homes—for we have some such poor creatures—will seek a brief home with their friends. This course was approved by the Japanese themselves, and it will happily relieve Miss Hollowell (Mrs. Moore being still disabled) from the care and responsibility of their charge. This relief she very much needs, as Mrs. Moore's long-continued affliction served to increase the burden of her duties.

We rejoice that Miss Hollowell's health has been graciously preserved, and that her love is being increasingly enlisted in her charitable and holy work.

—By the time this reaches the readers of the MISSIONARY GUARDIAN it is expected that Miss Lena Zurfluh will be in Sendai. Her day of sailing from San Francisco, Cal., is August 15, and she will be due at Yokohama, Japan, about September 2d, where she will doubtless be met by one or more of our missionaries. She will then have about 250 miles by railroad to Sendai. There may have been some little anxiety concerning her safety in view of the war now being waged between Japan and China. We are glad in being able to say, that we apprehend no danger. She will not be at all likely to come in contact with the vessels of war, for the conflict is raging on the west side of Japan, whereas she will approach it on the east side. But even should the steamer in which she will sail run across a war vessel of either of the contending nations, she will be protected by the flag under which she sails. Either of them will be very careful not to molest either the United States or British flag. So far as our missionaries on the ground are concerned, we have no reason to fear that they will be molested.

—Rev. Dr. Moore informs us that six additional girls have been added to the list of beneficiaries. He has had their photographs taken, and when he can find time to write out something of a historic sketch of each one, he will send all to us. These new beneficiaries seek supporting patrons in this country. As it is considered desirable by many that an individual, or society, or Sunday-school should have some specific object for which to work and upon which to expend their benefactions, the education and training of these poor girls into a mature Christian womanhood invite their pious endeavors. It is very common in other churches for the Society of Christian Endeavor to make the support of a heathen child, that it may be reared and trained for Christ, the object of its charitable labors. We invite correspondence on the subject.

—We have information of a case where the pastor of a congregation lost a little daughter by death, and the Sunday-school with which the child was connected proposed that they would erect a monument on its grave. "No," said the afflicted father," I will place an humble stone to mark her grave, and if you would erect a memorial to her, do you educate a heathen girl who may be a substitute for my deceased daughter in working in this life for the glory of God and the salvation of other souls." The school accepted the suggestion, and a heathen girl has been educated and has become a living memorial of the deceased child.

—The commencement of the Tohoku Gakuin occurred June 30th. In the Theological Department there were five graduates, three in the Japanese and two in the English departments. Of these one will remain and teach in the institution, Mr. Kennari, who has been for a year past Rev. Miller's evangelistic assistant at a point in a disreputable part of Sendai, where they have established a Sunday-school and preaching point; three have been located as evangelists, and the fifth, Mr. Shimanuki, an intensely earnest and sincere young man, as Rev. Schneder describes him, is at this time contemplating a visit to the United States, that he may attain to a broader apprehension and a deeper grasp of Christianity. The mission does not favor his doing so at present, and

should he accept their advice, he will enter upon active evangelistic work. Thus are our native workers increasing from year to year.

—In the Collegiate Department, besides the five who graduated, there were seven others in the Senior Class, but were not regularly graduated, because, at their own request, they were permitted to drop part of their mathematical course. Of the twelve Seniors, nine will enter the Theological Department to study for the ministry. Of the whole number but one was a non-Christian; but he is of an earnest, thoughtful frame of mind, and the hope is entertained that he too will be won to Christ.

—The institution has just closed a very favorable year. The number of students was about the same as the year preceding. The whole number attending during the year was about 175 to 180, and the number present on commencement day about 160. The mission complains of a want of recitation rooms for the numerous classes. Some of the rooms in the Rev. John Ault Memorial Hall, which is used as a dormitory, had to be used for recitation rooms.

—The latest intelligence concerning Mrs. Moore's condition continues to be favorable. She was, however, still confined to bed, though gradually improving. Dr. Moore expresses good hopes of her final complete recovery. In consequence of the oppressive heat in Sendai, they have gone to the seashore, about fifteen miles distant, where it is hoped that the refreshing cool sea breeze will be conducive to the more rapid regaining of her health and strength.

—The discouraging feature in the case is, that when they return to Sendai, they will have no suitable house to occupy as a residence. Dr. Moore has been looking at one, of western build, but it is altogether undesirable, could a better one be secured. It is greatly to be regretted, that after recovery from her long-continued ailment, she should be compelled to occupy an uncomfortable house. The responsibility rests upon the home Church. For had they the means to spare, the Board would hasten to obviate the difficulty.

—Rev. Schneder, for the same reason of oppressive heat, and on advice of his physician, is spending his vacation in the Hokkaido, one of the large islands adjacent on the north to the one on which Sendai is situated, where the temperature is lower. Here, in the town of Sappora, he finds, laboring as an evangelist, Mr. Shida, one of his former students, who was one of the two beneficiaries supported by the Sunday-school of the First Reformed Church, in Lebanon, Pa. The evangelist is meeting with good success, and his people are building a new church. No doubt the presence of Rev. Schneder is a great encouragement and help to Mr. Shida, while Mr. Schneder is rejoiced to witness the fruits of his own labor in training young Japanese Christians for the work of the ministry.

—The time for the farewell service upon the departure of Mr. S. S. Snyder, the Christian Endeavor missionary, has been fixed for September 5th, in the First Reformed Church, Canton, Ohio. His ordination to the ministry will take place on that occasion. Mr. Snyder will take with him a young wife, to be a helpmeet for him in his labors to preach the gospel in that far-away land. They will sail for Japan soon after his ordination, and the present expectation is, that they will reach Japan early in October.

—Under the latest dates we have, our missionaries give us nothing of

special importance concerning the conflict now existing between China and Japan. Rev. Schneder, on July 11, states that a rebellion is raging in Corea, and that the government of Japan has dispatched troops to that country. The recent accounts we have been receiving of the progress of the war have reached us by telegraph, and the events have doubtless transpired since the writing of Rev. Schneder's letter. We are looking for further intelligence by every mail.

—As for the safety of our missionaries, as we have already said, we have little or no apprehensions. The contention which Japan has on hand is not with any nation which its people are accustomed to regard as *foreigners*, but with their own oriental neighbors. So that the anti-foreign feeling is not at all likely to be intensified. Besides, the confidence the Japanese government has manifested in the United States, in placing its citizens residing in China under the protection of our government officials, would certainly imply that Japan would studiously protect our citizens residing in her midst. The friendly offices of arbitrator which the United States has offered to the contending nations, would contribute more than a little to induce a friendly disposition to us and the protection of our citizens. A recent statement informs us that the government of China has issued orders to all the subordinate officers, to extend protection and defend from molestation, amongst others named, *all missionaries*. And we feel assured that Japan will not be behind China in this regard. In addition to all this, we may feel well assured that Japan will be very clear of provoking the interference of any western power by a mal-treatment of their subjects.

—To the many friends who have manifested a lively interest in the charitable work in which Miss Hollowell is so zealously engaged, and for the furtherance of which work she sent us the nice parcel of sea-weeds, which we have had the pleasure of distributing, we would say, that those beautiful souvenirs of the Japan sea are nearly all gone. The few that remain we expect will speedily be called for. We received 634 of these specimens; we have less than 50 left, at this writing.

—This is about the season of the year for the observance of the Harvest Home festival. The fitness and Christian appropriateness of this observance requires no argument, and a failure to appreciate and approve its observance speaks unfavorably of the spiritual condition of the non-sympathizing heart. God's people of old were called upon to make an offering of their first fruits, and altogether to tithe their annual increase for His holy cause. What more befitting, then, and what more beautifully in accord with our higher Christian privileges, than that we bring a thank-offering to lay upon the Lord's altar, from whose bountiful hand have come to us our harvest ingatherings, and all our increase?

—We would suggest that our farmer friends, in case of many of whom a money offering, just at the time of the festival, may not be convenient, take to the festival gathering, of the fruits of your harvest, as your offering. There are those who could give a few bushels of their produce more conveniently and more liberally than a money contribution. We have known this plan to be successfully pursued. These gifts can readily be converted into money for the Lord's treasury. Give the plan a trial.

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to REBECCA HAMILTON SCHIVELY,
252 S. Main Street, Chambersburg, Pa.

FROM THE SOCIETIES.

THE WOMEN'S MISSIONARY SOCIETY OF ALLEGHENY CLASSIS, PITTSBURG SYNOD, met in annual session in Grace Church Pittsburg, May 24, 1894. The President, Mrs. P. Keil, presided during the opening hours of the afternoon session. Reports were made by the delegates representing the various societies within the bounds of the Classis. Several new societies were enrolled. Before the close of the afternoon session, officers were elected for the ensuing year. Rev. Dr. Fouse was present, and after commending the work of the women, urged that Allegheny Classis, through her Women's Missionary Societies, establisn a $500 Church Extension Fund. The suggestion met with general approval, and each society is urged to contribute at least $5.00 annually to this Fund.

At the evening session, the newly-elected President, Mrs. Ambrose M. Schmidt, presided. The evening was devoted to missionary addresses, readings and music. The Society adjourned to meet next year in Pittsburg—Thursday, May 23, 1895. A delightful feature of the day was the luncheon served by the ladies of Grace Church. An abundant table was spread, and all of the delegates, together with many of their friends, adjourned to the lecture room of the church at five o'clock, and discussed the various interests of the church while satisfying the cravings of appetites made keen by the business session of the afternoon.

W. M. S. MT. OLIVET CHURCH, NORTH LIMA, OHIO, (*The Endeavorer*). —The Missionary Society of Mt. Olivet Church is still moving on and growing in interest. Three new members were added at our last meeting. At the first meeting of the quarter, which was held at Mrs. Solomon Beard's, delegates were chosen to attend the annual meeting of the Woman's Classical Missionary Society, held at Grace Church, Columbiana, O. The Society will hold a public meeting in Mt. Olivet Church on August 26th. An interesting program is prepared for the occasion. All are invited to attend. The meeting is to begin at 7.30. P. M. Our meetings are well attended, all the members present taking an active part in the exercises of the evening. The presence of Miss Elvy Kilmer adds greatly to our pleasure and the interest of the society. The following is the program for August 26th: 1. Music; 2. Devotional Exercises; 3. Song; 4. Address, "Crisis of Missions," Nellie Hahn; 5. Recitations, Little Gleaners; 6. Song; 7. Madagascar, Mrs. James Hahn; 8. Samoan and Fijii Islands, Mrs. M. Grove; 9. Song; 10. Mexico, Clara Albright; 11. Alaska, Elvy Kilmer; 12. Address; 13. Collection; 14. Closing.

W. M. S., SCHUYLKILL CLASSIS.—The leaflet Report (Sixth Annual) is interesting reading, and very suggestive. That body regards "the object of all missionary societies" as being "*primarily* to disseminate missionary information; it therefore invites "every woman in our Church, who has enough interest in missions" to attend its meetings. (Make the invitation a little broader, sisters! Ask in all the women who *ought to be* interested, and are not.) The semi-annual meetings of its Executive Committee, held in various churches, are always notable occasions for the favored congregations. Last January, at Tamaqua, its public meeting was so largely attended that "standing room was at a premium." The ladies do their best to bring about this result, by having carefully prepared papers by visiting members, readings, and other special exercises. This is excellent policy, for an Executive Committee can hold

sessions with small congregations, which would be unable to entertain the forty or fifty delegates of a classical society. No stone is left unturned in furtherance of the Society's main object; the very publication of this leaflet, which must pay well in growth of interest and increase of achievement is in evidence. At the annual meeting, in May last, at the Second Church of Reading, twenty-six congregations were represented by accredited delegates. The reports received were encouraging. The infant society, Swartzwald, six months old, reported 141 members; others had increased in membership from thirty to fifty per cent. St. Stephen's, Reading, which had nearly doubled its numbers said, "This increase was accomplished through personal solicitation." In the Treasurer's Report are some noteworthy points. The total receipts were $716.97; disbursements, $684.54. Among other items, we observe the contribution of Mrs. High, to defray the cost of publishing the booklet "Our Building Funds," and note with pleasure that the generous donor made it pass through the hands of the Treasurer of the W. M. S., a course to be recommended to women in general. Another pleasure is to find that of the $250 paid by this Society for the support of Miss Hollowell, nearly $50 were raised by the young people of the First Reformed Church, Reading. The Young Ladies' Guild of that congregation effected the formation of a Children's Band, numbering 58 members.

The women of Schuylkill Classis have not in vain chosen as their motto:

> "To strengthen our habitations,
> Lengthen cords and strengthen stakes,
> Till Christ's kingdom of the nations
> One unbroken household makes."

THE PLAN OF WORK COMMITTEE, W. M. S. G. S., is now considering the feasibility of that Society's pledging itself to the entire support of the Girls' School at Sendai. This work ought to have been assumed long ago by the women of the Church. And now, will not some of the women to whom the MISSIONARY GUARDIAN speaks, in sections of the Church where there is as yet no woman's society in which they can take part, offer subscriptions, according to their means, which shall help to make this good work possible? If there are any such whose hearts are with their sisters in their endeavors, let them communicate with some one of the officers of W. M. S. G. S., and the way to show their good will can easily be pointed out.

W. M. S., PITTSBURG SYNOD.—The ninth annual convention will be held at Curllsville, Clarion Co., Pa., September 12 and 13, 1894.

MISSIONARY SOCIETY FOR SYNOD OF THE POTOMAC, (*By order of Rev. T. J. Barkley, Chairman of Committee.* The committee appointed by Potomac Synod to organize a Synodical Missionary Society, will meet the delegates from the classes, and the ladies requested by Synod to co-operate, in the Reformed Church at Greencastle, on Thursday, the 20th inst., at 1.30 P.M.

MISSIONS AND CHRISTIAN CHARACTER.

"WOE is me," said Paul, "if I preach not the gospel!" Not woe to the Gentiles, or woe to the world, but *woe to me.* And well may we all echo the sentiment of the prince of missionaries. If we feel no interest in the evangelization of the world; if we fail to employ the resources entrusted to us for that purpose, the woe is not so much to the world, even the heathen world, as to ourselves.

The Lord of glory is the Lord of *hosts!* Did it ever occur to you to wonder why He placed His great work in our weak, inefficient human hands? If He chose, He might employ the trumpet voice of some mighty archangel to awaken the slumbering conscience of humanity; he might open blind spiritual

eyes and clear the blurred vision of the soul through the instrumentality of clear-eyed cherubim, and calm the fiery and malignant passions of our degraded race through the soft-voiced teachings of loving seraphim. Lazarus might leave the bosom of Abraham to arouse the family of Dives, and startle them into raising their eyes from the muck-heaps of earth to the golden glories of heaven. And among such missionaries no heart-burnings or jealousies could ever arise; no ignorance nor short-sighted judgment, no vanity nor self-seeking could ever neutralize the effect of their preached gospel. With them could be no despondency, no irresolution, no infirmity of body or spirit. Thus proclaimed, it would seem that the Word of the Lord *must* have its course free as air, and fly all abroad with lightning speed.

Why, then, does not God call all mankind to repentance and faith without our feeble and halting aid? Why are we, with all our ignorance and weakness and coldness of heart, preferred as the messengers of His love to cherubim and seraphim?

Fully to answer these queries would be to fathom the unsearchable mind of God Yet of one thing we may be sure: that so it is best for us. Our *being* is dearer to God than our *doing*. Only by sharing in the saving work of Christ can we grow up into His image. The eye of His Bride, the Church, must be trained to see afar and clearly the needs of a world lying under the Wicked One; her ear must learn to hear acutely, and quickly to recognize His voice in the softest call of duty; her whole being must be habituated to spring up in joyful willing response, and gladly to "run after" Him in the way of self-renouncing, seeking and saving love. And this can only be fully realized when His Spirit is a living power in the heart of every one of His professed followers.

We may leave the end of the work to Him. In God's own good time shall the knowledge of His love spread like a mighty ocean over our whole redeemed nature. The man or the woman who has no share in bringing about that grand consummation will be the loser; not God, nor His cause.

A VIEW OF THINGS WHICH WOULD WORK WONDERS.

"THE silver and the gold are mine," saith the Lord of Hosts. Yes, every coin we have is literally our Lord's money. Simple belief of this fact is the stepping-stone to full consecration of what He has given us, whether much or little.

"Then you mean to say we are never to spend anything on ourselves?" Not so. We are to spend what is really needful *on* ourselves, because it is our charge to do so; but not *for* ourselves, because we are not our own, but our Master's. He who knoweth our frame knows its need of rest and medicine, food and clothing; and the procuring of these for our own entrusted bodies should be done just as much "for Jesus" as the greater pleasure of procuring them for some one else. Therefore there need be no quibbling over the assertion that consecration is not real and complete while we are looking upon a single shilling as our own to do what we like with. Also, the principle is exactly the same, whether we are spending pence or pounds; it is our Lord's money, and must not be spent without reference to Him.

When we have asked Him to take, and continually trust Him to keep our

money, "shopping" becomes a different thing. We look up to the Lord for guidance to lay out His money prudently and rightly, and as He would have us lay it out. The gift or garment is selected consciously under His eye, and with conscious reference to Him as our own dear Master, for whose sake we shall give it, or in whose service we shall wear it, and whose own silver or gold we shall pay for it, and then it is all right.

It may be self-denial to us to turn away from something within reach of our purse which it would be very convenient or pleasant to possess. But if the Master lifted the veil, and revealed Himself standing at our side, and let us hear His audible voice asking us to reserve the price of it for His treasury, should we talk about self-denial then? Should we not be utterly ashamed to think of it? or rather, should we, for one instant, think about self or self-denial at all? Would it not be an unimaginable joy to do what He asked us to do with that money? But as long as His own unchangeable promise stands written in His Word for us, "Lo, I am with you *alway*," we may be sure that He *is* with us, and that His eye is as certainly on our opened or half-opened purse as it was on the treasury, when He sat over against it and saw the two mites cast in. So let us do our shopping "as seeing Him who is invisible."

There is no bondage in consecration. The two things are opposites, and cannot co-exist, much less mingle. We should suspect our consecration, and come afresh to our great Counsellor about it, directly we have any sense of bondage. As long as we have an unacknowledged feeling of fidget about our account-book, and a smothered wondering what and how much we "ought" to give, and a hushed-up wishing the thing had not been put quite so strongly before us, depend upon it we have not said unreservedly, "Take my silver and my gold." And how can the Lord keep what He has not been sincerely asked to take?

Ah! if we had stood at the foot of the cross, and watched the tremendous payment of our redemption with the precious blood of Christ; if we had seen that awful price told out, drop by drop, from His own dear patient brow and torn hands and feet, till it was ALL paid, and the central word of eternity was uttered, "It is finished!" should we not have been ready to say, "Not a mite will I withhold!"—*Frances Ridley Havergal, in "Kept for the Master's Use."*

—Missionaries in Africa estimate the work of one woman as worth that of twelve men, since women can go anywhere, even among the fiercest tribes. Their motives are never questioned, and they are listened to with the greatest respect.

—"Our Lord placed His disciples at the very first, in front of universal evangelism as their work. There was *heroism* in the mere conception. Christ has laid the weight of a world in rebellion upon the faith of His church."—*F. G. Clark.*

—"We can only begin to do Christ's work in striving to make His world better, by personal innocence, by personal holiness."—*F. W. Farrar.*

—"He who talks of missions as a failure uses the language of ignorant error as an excuse for un-Christian sloth."—*F. W. Farrar.*

—"Know and you will feel; know and you will pray; know and you will help."—*Dean Vaughan.*

—"God's friendship to us and ours to others go hand in hand."—*A. Murray.*

—"The pleasure of doing good is the only pleasure that never wears out."

—"Woman owes to Christianity what she is, not only as a disciple, but as woman domestically and socially."

—"Civilization is but a secular phrase for Christianity itself."—*F. W. Farrar.*

—"The missionary and the martyr owe no higher measure of duty than the most self-indulgent professor."

—"A Hindu woman said to a missionary, 'Surely your Bible was written by a woman.' 'Why?' 'Because it says so many kind things for women. Our pundits never refer to us but in reproach.' "—*Spurgeon's Sermon Notes.*

HERE AND THERE A LITTLE.

—Miss Yoshida Misao, the devoted Bible woman who accompanied Mrs. Hoy to America, spoke on Sunday, August 5th, in the Sunday-school of Zion Reformed Church, Chambersburg, Pa. She gave an interesting account of her experiences and work in Japan, and not only said a few words for the *Japan Evangelist*, but also introduced to those present a "Japanese Album," with an attractive cover, in national designs, and containing twelve views; a bird's-eye view of Sendai, its old castle walls and gate, the Tohoku Gakuin, its memorial dormitory, its faculty and students, the Industrial School, and the Girls' School, with its faculty and students. The Album sells for fifty cents. A number of copies were taken by friends of the mission. Some days later, Miss Yoshida addressed an audience in Shippensburg, and besides disposing of several copies of the Album, received the amount of a collection for missionary work. A letter from Mrs. Hoy contains the following: "The albums containing pictures of our work in Sendai are sold for the purpose of raising money for new College buildings. I hope that every Reformed family in this country will buy an album, and so help us in our good work in Sendai. The pictures are very good. My friend, Miss Yoshida, will be very glad to visit our Church people, and she will speak of our work. I do not expect to do much traveling, for I cannot leave my little children. So I will be very glad if missionary societies will invite Miss Yoshida to visit them. I shall be glad to have you mention these facts in the MISSIONARY GUARDIAN."

—Miss Fuji Tsukamoto, by her obliging readiness to assist at the meetings of missionary societies, has made many friends in the Reformed Church. They will be pleased to learn that, although she has completed her course at Wilson College, Chambersburg, in June, taking two degrees, A.B. and B.S., her departure to Japan is deferred for a year. She has won a prize scholarship, one of the few annually awarded by the Univesity of Pennsylvania to college graduates for distinguished proficiency. After some delay on account of family reasons, she has decided to avail herself of this exceptional opportunity to carry on her favorite biological studies. Her residence for the coming winter will accordingly be in Philadelphia near the University. We regret the disappointment to the affectionate Christian family to which "*O Fuji San*" belongs,

as well as that of our mission, which had hoped to secure her services as native helper in the Girls'School on her return to Japan; but we trust that the changed prospect will result in good to all concerned; and we heartily felicitate the young lady on the substantial honor done her by our noble old University.

—*The Endeavorer*, North Lima, Ohio, organ of the Mt. Olivet and Paradise charges, is always welcome. Congregational papers afford observant outside readers facility for studying the life and plans of work of the congregations from which they come; and the Editor of W. M. S. would be thankful to receive copies of all that are published throughout the Reformed Church in the United States.

—A violent attack was made upon two ladies of the Presbyterian mission at Honam, China, on the morning of June 11th. While they were out walking, a Chinaman fell down in a swoon at their feet. Miss Fulton placed her smelling salts at the poor fellow's nose; but he, being stricken with the plague, died in a few minutes. A crowd of natives, ignorantly attributing his death to the ladies, assailed them with stones and bricks, and would no doubt have killed them, if they had not been rescued by some customs' officers.

—Three heathen temples in Pekin, China, are now in possession of Methodist missionaries; when sufficient funds are received from America they will take a fourth.

—A missionary teacher who had lately entered the work in New Mexico, spoke to one of the older girls, in whom she was interested, on the subject of bathing. She was met with the immediate reply, "Oh, yes, me bathe. Me a Presbyterian—me has to bathe."—*The Presbyterian.*

THE CHILDREN'S PAGE.

From Half Way Around the World.

WE are kindly permitted to give our young folks a part of a private letter from Miss Hollowell, which we feel sure will interest them. The beginning of the letter gives us a pleasant picture from the every-day life of our earnest young teacher. Those boys and girls who are fond of pets will no doubt sympathize with her over the loss of Rollo. As to the "jinrikisha man," we feel an almost personal regret. There is a pretty little photograph of Miss Hollowell, representing her in her jinrikisha (a little two-wheeled vehicle for one person, drawn by a man) with this man in front of the carriage, just ready to start; perhaps for a long jaunt up and down hill, during which he will trot steadily and patiently along, faster or slower, as pleases the rider; a faithful, willing, obedient worker.

It is said that the life of a jinrikisha man is usually short, owing to the severe fatigue he has to endure in this business. We have often examined with great interest the fine, honest, intelligent face of this man, and hoped that he might have learned to know and love the Saviour.

The letter is dated June 9th.

"Thursday morning, my "boy" came in, and said my little dog 'Rollo' was dead,—had been killed. Rollo was my boon companion and friend; he was a little 'China,' and formerly belonged to Kittie Poorbaugh, and was bequeathed to me when they left. He was such a dear old fellow, and devoted to me; so you may suppose I miss him.

"He slept outside of my door every night, and was always on hand to welcome me if I had been away. A funny

thing he always did was this: if I went away on the cars, he would follow me in the most dignified manner over to the station, and there look longingly until the train left. Rollo was quite a religiously inclined little fellow; attended all the meetings in the school, morning and evening, and sometimes even went with us up to the Sendai church, where he behaved as well as the grown people. In the evening prayers" (at the school)—"I always take charge of these—he would often take his place upon the bench beside me, lean up against my arm in a most confiding manner while I sat down, and he actually joined in the singing, sometimes!

"Such a wail of lamentation as went up in this school when the girls heard that he had been killed! Everybody liked him, and it did seem a pity that he should come to such an unseemly end. Some of the large dogs in the neighborhood must have killed him; he was such a fighter, and was too old to protect himself any more.

"But a still sadder thing happened yesterday. My jinrikisha man, the one I have had ever since I have been in Japan, died of typhoid fever. He took some things for a man away over to the coast, traveling twenty-five miles a day, drank some bad water, took the fever and died. Just Sunday before last, he was talking about joining the Church; wanted to know if a jinrikisha man might belong to our Church; you know they are the very lowest class in Japan, but I like them very much. He has been going to the Sunday-school with us, carrying the little organ, and I think was really a good man. His brother and wife say that, as he was dying, he said he was glad he had gone to Sunday-school, and gave his hymn-book to his wife, telling her to bring up their little son as a Christian. Poor souls! it will be hard for the wife and little ones to get along; perhaps we can find some work for them. This is very sad to me; still, I feel that he was better prepared to die than any of his friends. A jinrikisha man's life is always short; but he seemed so strong and well. He brought me from the station the first night I came to Sendai, and has been with me ever since."

Our Missionary Question.

The correct answer to the Missionary Question in our August number has been received from Miss Edna Cantner, Huntingdon, Pa. The answer and another question will appear next month.

Good Motto of the "King's Daughters."

"Since to look upward is to trust, to look forward is to hope, and to look outward is to feel the woes of others, forgetting our own, and to lend a hand is only Love in action, the members chose for their motto:

'Look up, and not down;
Look forward, and not back;
Look out, and not in;
And lend a hand.'"

—There are many kinds of boys and girls in the world, but there are three kinds which deserve special mention. They have been called the "wills," the "won'ts," and the can'ts." The "wills" accomplish everything, the "won'ts" oppose everything, and the "can'ts" fail in everything. The "wills" are the ones wanted in the army of the Lord. There is no room for the "won'ts" or the "can'ts" in that host.—*The Foreign Missionary.*

'Tis here I have a mission
To aid the good and true,
And make this world the better
For what my life can do.

THE GUARDIAN.
1850-1890.

REFORMED MISSIONARY HERALD.
1881-1890.

The Missionary Guardian.

VOL. IV. OCTOBER, 1894. No. 10.

—Subscribers indebted for the MISSIONARY GUARDIAN will oblige the publisher by sending him the amount they owe and for the year in advance. The little tag on the cover will tell how much is due. In most cases the amount is too small to send a bill for it.

—The commencement of a new volume at the beginning of the year 1895 is a good time for securing new subscribers. Will not our readers, interested in missions and the spreading abroad through the Church information in regard to the work in the home and foreign field as carried on by our Church, and members of the missionary societies, make special efforts to increase the number of subscribers of the MISSIONARY GUARDIAN? If every reader would resolve to secure at least one new subscriber it would be a great help. Reader, will you not make the effort?

AN EARNEST REQUEST.

WE dislike very much to repeat again what has already been repeated so often—yet we are compelled to do so again. The matter we refer to is this. There are many in the Church who, when they wish to transact business with the Board of Home Missions, write about it to Dr. Peters, the president of the Board, or to Dr. Barkley, the secretary. The business of the Board is almost entirely presented to the Board by the superintendents. These superintendents are supposed to manage the work of the Board, and it can readily be seen that any business transaction worthy of notice must first come to the superintendents, because it will not do for even the officers of the Board to meddle with matters that must of necessity belong to these superintendents. All persons who write to the officers of the Board, must remember that their letters invariably go to the superintendents before they are acted on. Hence to save time, all such communications should at once be addressed to one of the superintendents, and they will then, by them, be brought before the Board. This statement is made solely in the interest of the business of the Board, and not that the superintendents wish in any way to get honor to themselves. The officers of the Board do not think they should be expected to attend to these business matters of the Board when there are persons appointed to attend to them.

It happens frequently that by addressing the officers of the Board, much

time is lost which would not be the case if the communications were forwarded at once to the proper persons.

Again, there are persons who seem to think that they should send the same communications to both the president of the Board and one or the other of the superintendents. This is all unnecessary. One communication will do, because if it is important that it should be brought to the Board, there it will appear at the next meeting. Let all take notice to this request, and time and trouble will be saved. F.

THE COMING YEAR.

OCTOBER is the time for the synods to meet in annual sessions. Then the record of the past year will be made up. Before the synods will appear the Annual Report of the Board. In that report is given the account of the Board's work during the year. It can justly be claimed that much has been done considering the stringency of the times. Many will doubtless find fault with the Board because more was not done—especially because more was not done for certain sections of the Church. But these good people must remember that while they are particularly interested in a certain section of the Church, the Board is compelled to look over the whole field and, in a sense, distribute the missions all over the territory of the Church. Since the calls and the money come from every corner of the communion. We can say, that the Board did the best it could under the circumstances. That mistakes were made we doubt not; but they were not made carelessly nor intentionally.

The Board last year spent $36,000 in the direct work of maintaining the missionaries, and over $16,000 more in the Church Extension work. This makes a total of $52,000 used in the English synods for this good cause. It is likely that the German synods used at least $15,000 in the same cause, which would make a grand total of $67,000 for the Home Work. The English and German Boards have together about *one hundred and forty* missions under their care. This is a pretty fair record as compared with the years of the past.

The Board asks of the synods $40,000 for the English missions, $3,000 for the Hungarian missions, and $1,000 for the Harbor mission at the port of New York. This makes a total of $44,000. Just the same amount that was asked for last year. Out of the $44,000 promised last year by the synods, the Board realized $36,000, showing a delinquency of $8000. The Church can see by this that the Board must always make a large allowance for shrinkage. Had the Board received the $8,000 which were promised, it could have done much additional work. The Board by October 1st will have an indebtedness of $10,000 on Church Extension. This is an important work, and for some cause, the Church does not seem to regard it in the light that it deserves. Large sums are annually given for other objects, but who ever heard of any one in our Church giving a large sum for the Church Extension Work? Yet money cannot be given to a better cause. The Board asks that *six* cents per member be apportioned by the synods for this important work. We sincerely hope that this small per capita will be voted for this far-reaching and good cause. The indebtedness of the Board must be met. Now then what of the

coming year? We will suppose that the synods will vote to give the Board the sums asked for. What arrangements will be made and what action taken to get from the people the sums voted? That the people will pay it if properly approached we have no doubt whatever. But are we to continue as we have done—promise say $44,000 and then pay only $36,000? Would that be considered business in the world of business! Would business men do business in that way? Is there really any need for the Church to do business in that way? We think not. In a sense the classis is the unit in making the apportionments, and the classis should see that the sum promised is forthcoming. A committee sent into a vacant charge or a delinquent charge could often gather the small sum asked for this and the other work of the Church.

Then it would seem that we should, as a Church, get out of the habit of merely raising the apportionments. We know full well that most of the pastors are very glad when they have collected the apportionments; yet it does seem that a sum so small should not be regarded as the full measure of duty and privilege, for the earnest church member, in the way of giving. Can we not rise to a higher plane and pay as the Lord has prospered us rather than the small sums that are given as the minimum for the work of the Board?

The coming year will see a great advance in the work, if the Church supports the Board in a way becoming the importance of the work. There never were such opportunities before us. There never can be any better. We are gradually but surely entering the large cities—where we should have gone long years ago.

We ask here again as we do in another place in this number of the GUARDIAN, whether there are not a goodly number of persons in the Church who would be willing to give the General Board $500 each, to help carry forward the Extension Work. May the Lord open the hearts of many to respond to this appeal, for money is greatly needed. Let the Church give the money to the Board for the Extension work, and we will soon enter every large city in the Northwest. F.

CITY WORK.

LONDON is England, Paris is France and Rome is Italy, one has said. These are great centres of population in comparatively small countries. There are other large cities in these different countries; but they are all overshadowed by these very large centres of population and trade. When we come to the United States the same cannot be said of any city at the present time, and will not be for a century to come. New York is not the United States, from the fact that the country is too large with too many different interests and types of life for any one city to impress its peculiar type of life upon the nation. New York may, in a measure, govern the current of events along the Atlantic seaboard; but when one goes far beyond the Allegheny mountains he finds that her influence is lost. She cannot impress her life upon a country so vast as this, and upon a people so varied in their feelings, wants and desires.

Coming from the east to the west one readily recognizes the difference in the modes of life, customs and habits of the people. Chicago, in a measure,

rules the life, customs, and we are told even the fashions of the west. Going beyond the Rocky mountains, we are told San Francisco is the centre of life and trade and gives type to the customs and habits of the people. It may be doubted whether these cities really have as much influence over the life of the nation as is claimed for them; but that they dominate the land largely as regards political influence and trade can hardly be denied. Not only of the few large cities we have mentioned is this true, but the cities of the land in general.

It is pretty well understood that all great missionary movements for the betterment of the people must center in these large cities. This is so from the fact that there the people are to be found, and, also, from the fact that in them are all classes and conditions of humanity upon which the Gospel may operate with good effect. In entering upon city work the first thing to be considered is, in what way the work is to be done and what particular means are to be used in order to reach the masses.

The way to do the work has been, heretofore, to gather the children into a Sunday-school, then gather the parents into the church, all depending largely upon the work of the pastor and perhaps, at first, a few faithful workers. Large, influential and wealthy congregations have been built up in this way. This mode of conducting the work is the one principally in use now, and doubtless will be for a long time to come. But it is admitted that the masses of the people are not reached. It is said that three-fourths of the people in Chicago take no interest in the Church and do not come under gospel influences in any permanent way. This does not mean to convey the idea that *three-fourths* of the people in that city never go to church, but so large a proportion is under no influence that brings about the salvation of the soul. Here then the problem presents itself as to what means shall be used to get hold of the people so as to have them accept of Christ. It is not a question of how to teach them, how to indoctrinate them, or how to present the plan of salvation to them. That is not the question. The Reformed, Lutheran, Episcopalian and other Churches believe in educational religion and believe in solid instruction before admission into the Church. The Baptist, among other instructions, presents the need of immersion, while the Methodist brother will insist stoutly upon experimental religion as the only condition of salvation (as if all religion was not experimental). That is very well when once you get hold of the people; but how to get them so as to present the claims of the gospel to them—that is the question. In these cities the people are far apart socially. We have the very poor whom you cannot get into the congregation of wealth and high social standing. Indeed, it often happens that they are not wanted in such congregations. Then there is another class that is morally as low down as it can possibly get. This class hides itself, as it were, from the Church and all that is good. How then are these people to be reached? What form of mission work is needed for their salvation?

Among these different classes which the churches have manifestly not reached the Salvation Army has been doing its best work. When that movement first started men predicted that it would remain with us but a short time. It has, however, grown to vast proportions, and is becoming immensely wealthy. General Booth has undertaken the work of colonizing the poor of the cities in Mexico and other countries—solely as a missionary movement—

for the civilization and Christianization of the city poor. This has found favor with men of wealth, and they are giving liberal sums to the movement, and much good will doubtless grow out of it.

In Boston and some other cities, the Baptists and others have undertaken to reach the poor and outcast by first establishing eating houses and clothing depots, where the poor and miserable wretches of the city are gathered, fed and clothed, and in this way influenced to attend the services of God's house. This latter we deem a very important movement in the right direction. You cannot get a ragged and hungry man into a respectable church on a Sunday morning. If you feed him you have gained an influence over him. If you clothe him, you give him respectability and you awaken in him the emotions of a noble manhood. Having him under your influence you can likely lead him on into the Church. It is a question whether the missionary work in the large cities, among the lower classes, must not follow along these lines.

By some it is advocated that the poor in the cities must be gathered into congregations by themselves, so that they need not come in contact, at first, with those in better circumstances. This seems selfish to those who do not fully understand the social distinctions between the different classes in the cities. They naturally do drift apart, and it is claimed to be best not to bring them together in the same congregations. Personally we know not which is best; but it is pretty generally admitted that there must be a new departure along the lines of missionary work if the masses in the cities are to be reached. It is well that the Church takes this into consideration. The future success of the Church depends largely upon the means made use of now for the apprehension of the masses by the gospel truth. F.

WESTERN GERMAN BOARD.

The treasurer of this Board, Rev. C. Baum, closes his annual report with only $643 less than last year. I say "only," because of hard times, great strikes and various forms of losses to many of our people, it was reasonable to expect even a larger deficit.

The average giving in the Central Synod was 13¼ cts., and in the Northwestern Synod .18⅓—instead of .25 asked by the Synod. W.

THE GERMAN BOARD OF THE EAST.

The Eastern German Synod at its late meeting refused to accept the resignation of those members of the Board of Missions whose time had not expired, and passed a vote of confidence in the Board.

Rev. Dr. N. Gehr, long the president of the Board, felt himself obliged, owing to age and ill health, to refuse re-election.

In the organization of the Board, Rev. W. Walenta, of Brooklyn, N. Y., was made president.

The Synod again calls upon its communicant members to give for home missions an average of twenty-five cents.

Nothing was received toward the Church-building Fund which the Synod wishes to raise; but a committee on the subject was appointed. W.

MR. DENGORO TAKAHASHI.

WE extract the following sad narrative from a communication sent us by Rev. H. K. Miller for publication in our church papers. The same communication appears in the August number of the *Japan Evangelist.* Mr. Takahashi was a student in the Theological Department of our Tohoku Gakuin, and the beneficiary of the Salem Reformed Mission Band, Allentown, Pa., Rev. G. W. Richards, pastor. He was a young man of very decided character—strong in his desire to preach the Gospel. He had at one time passed an examination for entrance into the Military College at Tokyo. The winter before he left Sendai for the northern islands, he had denied himself the comfort of stockings that he might save a little money to minister to the wants of a very poor widow. The Kurile Islands are a little south of Kamtchatka, in the Pacific Ocean, in about the same latitude with Newfoundland in the Atlantic. C.

A most remarkable scene occurred in Synod (the Synod of the Church of Christ in Japan was in session at the time) just after the deposition of Mr. Tamura. Rev. M. Oshikawa, who had moved the sentence of deposition, arose and announced the receipt of a telegram stating that Mr. Dengoro Takahashi and a number of his companions had lost their lives in one of the Kurile Islands. Instantly the whole Synod was moved to tears, weeping and wailing resounding throughout the whole church. President Fujiu offered an impressive prayer, and Mr. H. Shimanuki, an elder of the Sendai Church, made a most impassioned speech, in which he vowed consecration to the work in which poor Takahashi had devoted his young life.

In the Spring of 1893 a military officer, Lieutenant Gunji by name, organized a colonizing expedition to the Kurile Islands. Disinterested persons were disposed to look upon this scheme as wild and ill-advised, but in the eyes of the Japanese, who at this particular juncture of their history seem abnormally intense in their nationalistic and patriotic sentiments, Gunji and his band were heroes. The party started out from Tokyo in open rowboats and met with one disaster after another, several boats being wrecked and a few lives lost. But in spite of these calamities the emigrants persevered and finally reached their destination. While the expedition was under way Mr. Oshikawa arranged with Lieutenant Gunji to have one of the theological students in the Tohoku Gakuin, Mr. Dengoro Takahashi, join the company in the capacity of a missionary. Young Takahashi immediately became the lion of the hour, and was admired by his fellow-students and co-religionists as a great hero. The Ladies' Aid Society of the Nibancho Church in Sendai emptied their treasury of the eighty *yen* they had saved by long and patient labor in order to furnish the new missionary with a suitable outfit. In due time Takahashi reached his destination and settled down to roughing it in the bleak island of Shashikotan. Communication between him and his Sendai friends was possible only semi-occasionally, but all seemed to be well until a war-ship, the *Iwaki Kan,* with supplies on board, approached the island last June. A reconnoitering party came upon a small hut, and on entering found Takahashi and three of his companions lying on the floor dead! Judging by the entries in a diary kept by the party, the unfortunate men died about the 10th of December, 1893. The hypothesis is that one of the men whose turn

it was to boil the rice arose early in the morning to kindle the fire, and after having put the rice-pot over the fire again lay down to sleep. On account of the coldness of the climate the ventilators were kept closed during the night, but on the ill-fated morning the cook forgot to open them. The result was that the four men in the room were suffocated by the charcoal fumes. From certain entries in the diary it is supposed that five other men, who left the hut on a walrus-hunting expedition, lost their lives by the capsizing of their boat, for the record is that these hunters never returned.

It was the sad ending of Takahashi's career which so mightily moved the Synod. The scene was one not to be soon forgotten. For a considerable time the members were in a rather severe frame of mind on account of the Tamura case, but in an instant a revulsion of feeling came over them and men wept like children. For dramatic effect, the writer has scarcely ever seen the equal of this remarkable phenomenon.

The probability is that Takahashi will do more for the evangelization of Japan by his death than he could ever have hoped to accomplish by throwing his life away on the inhospitable Kurile Islands. He is now universally regarded by those who knew him as a great hero, and the mention of his name and the account of his death are sufficient to stir the patriot Japanese breast to its very depths. Mr. Oshikawa has already taken steps to organize the Takahashi Memorial Missionary Association. Thus, after all, good may come out of what skeptical minds were inclined to regard as a wild-cat enterprise.

ONE MONTH'S CONTENTS OF A "KO SHIMBUN."

A CORRESPONDENT of the *Kokumin Shimbun* has sent in a table of the contents of a popular Tokyo *Ko Shimbun* for the month of June. The schedule gives an apt illustration of what kind of materials are employed to curry popular approval by a paper of this description.

	June 1st–15th. Paragraphs.	June 16th–30th. Paragraphs.
Theatricals,	58	66
Notes from Prostitute Quarters and Similar Localities,	83	77
Obscene Stories,	17	19
Nonsense,	11	28
Quarrels and Fights,	12	15
Suicides,	13	27
Robberies and Detective Items,	26	25

Judged by the number of items, the first two subjects are far in advance of the rest; but, as the *Kokumin's* correspondent points out, if viewed from the nature of the matter, immoral and licentious paragraphs unquestionably head the list. And this is certainly not an exaggerated statement, for some of the more openly vicious *Ko Shimbunshi* use often over two-thirds of their space in retailing nasty anecdotes, and that in a manner showing that they revel in the exposure of the very worst side of human nature.—*The Japan Daily Mail.*

Ko Shimbun or *Shimbunshi* are small-sized newspapers. This name is

used to distinguish these sheets from another class of periodicals called *O Shimbun,* or large newspapers.

It is, of course, unfair to judge the morality of a whole nation by the character of such disreputable papers as referred to above. Americans would scarcely approve of being condemned for the large amount of improper matter published in even their more pretentious papers; but yet the fact that obscene and sensational literature exists and finds a ready and extensive sale is a pretty sure indication of moral rottenness more or less widely spread. This can safely be asserted of any nationality. In the case of Japan, the circulation of such stuff, taken together with the fearful extent to which prostitution is practiced and the great frequency of divorce, plainly indicates that the moral sensibility of a large proportion of the people of this empire is sadly blunted on the subject of personal virtue. The statement is sometimes made by critics of missionaries that the work of the latter is largely useless, as the Japanese, for example, are just as good as the nations from which the missionaries come. Now such a statement cannot be either affirmed or denied categorically. There is much to be said on both sides. But, I feel sure, if those who are disposed to find fault with missionaries were fully conversant with what lies back of such occasional exposures as the one referred to above, they would seek some other grounds for criticism than the alleged morality of non-Christian nations. Anyhow, the question whether Japan or China or India or Africa is more or less or equally as moral as Europe and America is scarcely to the point. If there is sin in non-Christian countries, then it is the business of the preachers of righteousness to go thither and, in the power of Christ's Spirit, destroy it.

Another reflection occasioned by the schedule submitted by the *Kokumin's* correspondent is the fact that missionaries in Japan should have more time to devote to the mastery of the written language. If all of us could read the newspapers readily we should be able to get at the innermost thoughts, hopes and feelings of the people in a way that is scarcely possible otherwise. For the press, be it remembered, in these modern times does at least as fully reflect as mould public opinion. Those of us, therefore, whose main strength is required for teaching are placed at a disadvantage. Would it not be better to relieve missionaries from much of their school-room work so that they could devote their main strength to the mastery of the language of the people among whom they live? Philologists know quite well that within certain limits the spoken and written language of a people is one of the most faithful mirrors of national character that it is possible to obtain.

HENRY K. MILLER.

THE NEED OF THE NATIONS.

WE have our almshouses, hospitals and lunatic asylums, but such places are not to be found in heathendom. In all China up to the present time not a single lunatic asylum exists, even as a Christian beneficence. Chained as dogs to a kennel, buried alive, or tortured is the lot of lunatics there. But some may ask, "What need is there for *medical* missionaries; have the heathen no doctors of their own?" Indeed they have doctors of a kind. "The dark places of the earth," though, are still "the habitations of

cruelty," and of such cruelty as may scarcely be mentioned, much less appear in print. Think of the amputation of a limb by means of a chopper, and the stump thrust into boiling pitch to stop the bleeding, and that all *without ether or chloroform.* Yet this is being done in Arabia. Think of a child's hand being cut off her body to make broth for a dying parent. Yet this is done in Korea. Think of women, after maternity, being literally roasted for days before a fire, until, as one lady missionary in Siam testified, "this woman's body looks like roasted pork." Think, again, of the witch doctor in Africa, who does not attempt to cure disease, but only to find out who caused it, and then tortures that one in a variety of ways—by slow roasting for forty hours; by being cut in pieces while yet alive and fed to fishes; or "staked out" on the ground near ferocious animals or ants, who eat the flesh off the body, but not too quickly, life generally lasting for forty-eight hours! Yes, they have *doctors* indeed—doctors with a vengeance! So thousands, yes, millions, perish year by year. Think of the poor creatures in China rubbing images of mules or other animals into holes, as they seek in vain to get relief from their pains by applying the affected part of the body to the corresponding part of the animal in the market place.

Think of a so-called "doctor" in India rubbing the ends of the broken bones in a poor girl's leg daily to effect a cure! Of a man in North Africa, suffering from rheumatism, having a hole burned through his foot with red-hot irons "to let the disease out!"

Does it not make one shudder to *hear* of these things? If so, what must it be to *suffer* and *bear* them? And thousands upon thousands are sending up their cries to Heaven for relief from their pains.—*The Missionary Review.*

—"He can, and will, make you mighty in the use of your calling, be it what it may, high or low, learned or mechanical, the calling of a master or a servant, a mistress or a maid."

—Japan and Korea, the countries to which all eyes are now turned expectantly, are the prominent fields discussed in the September number of the MISSIONARY REVIEW OF THE WORLD. Dr. H. C. Underwood, the well-known Korean missionary, writes a timely and interesting article on "Korea To-day." The situation in Japan is also ably presented by Dr. George Wm. Knox, of Tokio, and by Dr. J. H. DeForrest. Another subject of immense importance, "Hindrances to Missions Found in the Working Force," is discussed by the Editor-in-chief. Among these hindrances he names and describes Secularism, Sensationalism, Indifferentism and Rationalism as tendencies which threaten the life of the church. "The Celebration of the Y. M. C. A. Jubilee," in London, is graphically described by Rev. James Douglas. The question, "Have Christian Missions Failed in India?" is convincingly answered in the negative by Dr. E. M. Wherry, of Chicago, and the "Need of the Nations" for medical missionaries is forcibly set forth by Dr. George Dowkontt. Numerous other articles and notes concerning the interests of the civilized, and especially of the uncivilized world, make this REVIEW indispensable to all who seek to keep abreast of the times.

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Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

MISSION ITEMS.

—The W. M. Society of General Synod at its meeting in Reading, Pa., promised to pay into the treasury of the General Board for the Home Work the annual sum of $4000 for three years. The women are sending in liberal sums for the work. The women of the "Synod of the Interior" have almost raised the full amount they were assessed on the $4000. This is a good record, and we sincerely hope that the women in the other Synods will be equally as successful in raising the amounts apportioned upon them.

—Rev. Alt has been our missionary at Cheney and Whitewater, Kansas, for nearly four years. He served this mission in connection with his duties in the Wichita University. He received a call to become Professor of Latin in the College of St. Joseph, Mo., and has accepted. The mission prospered under the care of Bro. Alt, and would doubtless have been still more prosperous could he have devoted all his time to the mission. The mission is vacant. Who will come West and take Bro. Alt's place?

—In the last GUARDIAN we stated the fact that the chapel at Columbus was dedicated, but at that time we had not received any word as to the services; neither of the financial standing of the mission as regards the erection of the chapel. Since then we learned that they had a very pleasant time at the dedication, Pastor Seeman being assisted by Drs. Hale and Williard. The whole cost of the chapel was about $7000, if we understand it correctly. There were about $3000 to raise on the day of dedication, and of this $1800 was raised, leaving a debt of only $1200 for the congregation to grapple with. The friends of the mission will see that this is paid in due time. We believe that great prosperity is before Bro. Seeman and his active people.

—Licentiate Irvin F. Wagner, of Mahanoy City, Pa., and a recent graduate of the Ursinus Theological Department, will take charge of the mission at Lima, Ohio, about the middle of September. Bro. Wagner is a young man full of zeal and energy, and he seems willing to do hard work in this mission field. He will have plenty to do, and hard workers are needed. He certainly has good prospects before him, as the mission is re-located and a Sunday-school of over eighty members in full operation.

—Rev. Freeman Ware, of Three Rivers, Mich., has accepted a call to the mission at Athens, Mich., the field having been vacated by Bro. Koeppel in April last. This mission was established less than two years ago and has a hopeful future before it.

—Licentiate C. A. Althouse, late of the Theological Seminary at Lancaster, Pa., will take charge of the new mission at Edinburg, Ill., the middle of September. The people at that point were very anxious that he should come sooner, but he could not arrange to do so. He can go to work at once in the way of building a church, as they are only awaiting the arrival of their new pastor to commence the erection of a new church. Bro. Althouse will find plenty of work to do in his new field.

—In the mission at Columbus Junction they have been making quite ex-

tensive repairs. They have painted the church outside and inside, and have put a new furnace in the basement. They have now the best church in town, while at the same time it is the most centrally and conveniently located. Out at St. Paul's they are putting in a steel ceiling, are papering and painting the inside and painting the outside of the church. They are also putting in a new heating apparatus. This mission, when these repairs are completed, will have splendid church buildings.

—Licentiate L. C. Summer, of Shady Grove, Pa., took charge of the mission at Liscomb, Iowa, on September 1st. He brought with him a help-meet. That was right. We rather think there is a great deal of truth in what is said in the Good Book—that "it is not well for man to be alone." Bro. Summer has a kind, good people, among whom he can labor with the assurance that they will appreciate his efforts. Much success to him in his new field.

—New Kensington, Pa., and Youngstown, Ohio, are calling for missionaries. The Sunday-schools have been started and all that is needed are missionaries at the two points. It is a serious question as to what shall be done. The missions should be started by all means, but how can they be when the Board finds the funds so sadly lacking. These are both good points. Indeed, Youngstown is one of the most hopeful points within the bounds of the Ohio Synod, and it is, to say the least, a great pity that the mission was not opened at that place long ago. Let us hope that when the Executive Committee meets in October it will see its way open to go forward with the work. F.

THIS AND THAT.

—Making some allowance for shrinkage, the Board will need for the year commencing October 1, 1894, fully $44,000 to carry on the mission work in the English Synods. Of this, $40,000 will have to be used for the regular missions; $3,000 for the Hungarian work, and $1,000 for Harbor missions. Will the English Synods put forth the necessary efforts to raise this sum?

—There are now *ninety-one* missions belonging to the English synods, an increase of four over last year. There are many other points that should be taken up at once. Had we the men and means we could within the next six months take up half as many additional points as we now occupy.

—Last year there was used for home and foreign missions, and for church extension, the sum of $110,000, or very near that sum. This includes the contributions from the English and German synods for all the various branches of the mission work. This is a very great advance over what the Church formerly contributed for this purpose.

—From the best estimates we can gather we find that the Church contributes now about an average of *fifty* cents per member for the cause of missions. This is not a very large average, yet quite a respectable advance upon what the Church did in years past.

—In Iowa classis the apportionment was *fifty-two* cents per member for home missions alone last year. This year it is *fifty-eight* cents. The entire apportionments are an average of *ninety-nine* cents per member. While only three months of the classical year are past, several of the charges have already

paid the bulk of the apportionments. In this Classis the contingent expenses are always paid in advance.

—Why could we not, in our Church, pay *fifty cents* per member for the home work? This would give us over $100,000 for that cause. What a magnificent work could be done with such a sum! Could we raise it? Yes, if an earnest and united effort were made such a sum could be raised without any difficulty.

—Do our missionaries realize what a help the church papers are to them in the mission work? We doubt it very much, for if they did, they would make greater efforts to circulate them in their charges. The number reported in the annual statistical table is entirely to small. There should be as many more at least. People never take a deep interest in missions until they thoroughly understand the needs of the Church.

—We are greatly in need of more Extension Funds. Are there not many who could give us a fund of $500, and thus erect a lasting monument to their memory? No better investment could be made. Who will give such a fund? Let us hear from you.

—As will be seen in the annual report, the Board, after paying the indebtedness of the Denver church, will have a debt of $10,000 resting on it for extension work. Borrowing money must cease now until this debt is greatly reduced. And yet there are new points that need help. Who among our wealthy people will give the General Board some $500 Extension Funds? There is nothing more pressingly needed than just these Extension Funds, and the time is at hand when some determined effort must be made for the accumulation of these funds.

—The Board is severely censured at times for not starting missions at points that have been selected by classes, and which are deemed very good points. The Board is ready to take up all good points if only the Church will furnish the means. Brethren, give us the *straw* and we will make the *brick*, but we cannot make them without it.

—There are those who wonder why the Board scatters its energies over so large a territory, while all about them are such good openings. Such persons must remember two things: First. There are plenty of good openings for new missions all over the country, and the calls are coming from all these places. Second. They must remember that the mission money comes from all over the Church, and the different synods and classes insist upon it that some of the favorable points within their bounds be taken up. On this latter point the Board must exercise great care.

—Every consistory should at times ask this question: How does our congregation and charge stand on the apportionments? How much have we paid? How much is still due? If it is found that they are not paid or that a certain proportion of them is due, then see to it that they are paid as quickly as possible. The apportionments are a debt every congregation owes, just as really as one man can owe another. These debts should be paid promptly.

—The Presbyterian Church has over 1800 missionaries in the home field and by late reports was $258,000 in debt. The hard times have been felt by all the churches, and they are not over yet. We believe, however, that the

times will improve soon, and then the churches can go to work with renewed energy.

—How much can I give for the spread of the gospel in this and in foreign lands? This is a solemn question, and should be answered only after due consideration. That we owe the Lord part of that with which He has blessed us, all are ready to admit. Why then not pay what we owe? Why retain the Lord's share? Pay that thou owest, is the voice of Scripture. Why not obey at once?

—We wonder how many of the GUARDIAN readers lay solemnly to heart the needs of the Church, and then go to work with the determination to help her in her struggles? We too often admit the needs and wish that they might be much, but do not so much as lift a hand to help along in the work. Our good wishes avail little unless we do something for the extension and progress of the Church. F.

—The ladies of North Wales, Pa., are again preparing a box for one of our missionaries. It is a good work. Not all families are equally needy, but in some cases a box of clothing and other dry goods is a great blessing.

—If you want to interest your Sunday-school in missions, you must talk to them about the missions. Take up two or three at a time, telling where they are and a little of their history, and in this way you make missionary work a real thing for the children. Who is interested in abstraction? Missions must be localized even for grown people, and much more for children.

—The *Assembly Herald* is a new sixteen-page publication of the Presbyterian Church, to bring information and appeals from the different Boards to the membership. It already has a circulation of 80,000. It does not take the place of *Church at Home and Abroad* (96 pages), but is merely supplemental to that.

—Some years ago a man of means about to die, wanted to make his will. He called a lawyer who well knew the importance of correct titles in naming legatees. As money was to be left to various Boards of the Church, where could he get the titles or names? He called on the pastor, and there found what he needed. Can all our pastors give this information? I fear not; and yet how important that they be able to do so!

—Some of our missionaries on the Pacific Coast are very grateful for church papers sent them. How easy it is to brighten life!

—The Presbyterians have two German Theological Seminaries, one at Dubuque, Ia., and the other at Bloomfield, N. J. At least in the latter, instruction is in part in English. Some two hundred congregations have pastors out of these institutions. A German Presbyterian paper is supported by them, and they are endowing a German professorship at Bloomfield.

—The secretary of one of our classical missionary societies wanted to know how many copies of the MISSIONARY GUARDIAN are taken in that Classis, and the question was referred to the Publication House, 907 Arch St., Philadelphia, Pa., where the list is; but the question raised another, namely, how many copies are taken in your Classis, and in yours and in the rest.

W.

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts for the month of August were the small sum of $21.84. This is the smallest amount for any one month, with one exception, for the last four years. That the Board is in financial straits must be evident to all interested. The sending out of Miss Zurfluh and Rev. Snyder and wife has been an unusual strain, and has required more money than has flowed into the treasury. Will not the ministers and the congregations give the condition of our treasury their immediate attention and hasten to its relief?

—By reference to the Woman's Department of the last number of the MISSIONARY GUARDIAN, it will be learned that the W. M. S. G. S. is considering the feasibility of assuming the entire support of the Girls' School at Sendai, Japan. When it is considered what a splendid work the Woman's Societies in other churches are doing in the heathen world, it may well be asked, why should not the energetic women of our Reformed Church concentrate their benevolent activity on some definite branch of work? They could then feel that it is their own, and this feeling would act as an inspiration. There is no question as to the ability of the Society to do the work under contemplation. It would no doubt win to its co-operation many congregational Woman's Societies who do not now co-operate with it. The Foreign Board would unquestionably welcome this active agency as a help in the discharge of the grave duties laid upon it by the Church. We look forward hopefully to an early and favorable conclusion on the subject.

—The members of the W. M. S. G. S. keenly appreciate the fact that it is wholly to the Gospel of Jesus Christ that woman is indebted for her elevation in all the spheres of life—that she is not counted as a mere slave, with no rights, domestic, social or religious, that man is bound to respect, as is the case in non-Christian lands. And is it not admissibly and beautifully befitting that as a thank-offering to the God of all her mercies, woman should put forth her best and self-denying efforts for the elevation and Christianization of her sisters, who, crushed beneath the weight of false religion, are denied *almost* the right of being considered human beings? It is said that woman is severe in her judgment of an erring sister, but no one can deny that her heart goes out sympathizingly and helpfully to an oppressed and suffering sister.

—Before this, no doubt, Miss Zurfluh has reached the end of her 8000 miles journey. We have not yet at this writing had time to hear from Japan since the 2d of September, on which date she was due at Yokohama, as it takes about three weeks and upwards for a letter to reach us. We are satisfied that no mishap befell the steamer in which she sailed, as in that event telegraphic communication would have reported it. We expect to hear from her the last of September.

—No doubt her arrival was an occasion of satisfaction and happiness to Miss Hollowell, who, besides being the only single American lady, in the absence of Mrs. Moore on account of illness, and Mrs. Hoy now in this country, had but one American lady companion, Mrs. Schneder, in the

Mission. Now her loneliness will be relieved, not only in having a companion, but an associate in the person of Miss Zurfluh, who we are satisfied will at once enter heartily and helpfully into the labors and charitable schemes which have so earnestly and self-denyingly engaged her heart and her hands.

—It was our great pleasure, a few days ago, to remit to Miss Hollowell, by International Money Order, the sum of $26, the proceeds of the Japanese sea-weeds she sent us. This money will be devoted to the relief of several terribly poor people who have awakened the sympathy and charitable activity of her warm heart. This sum will realize in Japan upwards of 50 *yen,* a sum which in the eyes of one of the poor old men, wards of Miss Hollowell, who used to support himself on two-tenths of a cent a day, will be a mint of money. Oh, when we reflect how little it takes to afford relief and joy to some poor suffering fellow-being, who can but be ashamed of our own selfish stingy souls that withhold from them! Before God, we dare not say that he has not put it in our power to relieve them.

—But we have plenty of sea-weeds still in hand. True those we received from Miss Hollowell are gone, but Mrs. Hoy has supplied the deficiency. The proceeds of these will go to meet wants which are pressing upon our Training School. The variety which she has furnished is quite large, and for beauty they are not excelled by any we have ever distributed. We will be glad to hear from any of our friends who desire to procure them. Terms, same as before—2 for 10 cents, or 6 for 25 cents.

—By the time this number of the MISSIONARY GUARDIAN reaches its readers we expect Rev. Sylvanus S. Snyder and wife will have crossed the wide Pacific and reached the field of their labor in Sendai, Japan. How narrow the Pacific Ocean has come to be! They sailed from Vancouver, B. C., September 17th, and if the voyage was a prosperous one, with no detentions, they should have reached Yokohama by about the 27th or 28th of September. Bro. Snyder will have reached Sendai a week or two after the opening of the school term, and as some of the students in the Tohoku Gakuin can understand English, no doubt he will find something to do in the way of teaching at once, while he will betake himself to learning the a, b, c's of the Japanese language. We cannot hear of their arrival before the latter part of October.

—Unfortunately one of the first troublesome experiences he will have after reaching Sendai will be to find a suitable house to live in. As we have already announced to the Church, we need two additional houses for our missionaries. Those we have are occupied. Western-built houses are very difficult to secure, and the rent for them is quite heavy, about $300 a year. Japanese houses, with paper walls, are not suitable or safe for Americans. How shall the Board meet this want? If we had the money we would build. It will cost $500 for a lot large enough for two houses, and from $2000 to $2500 each to build the houses. But the Board has not the money to spare for building. Some of God's people in this country have it, as God's trustees, and we beg to inform them that His cause stands in need of some of the trust funds in their hands.

—The farewell services incident to Rev. Snyder's departure for Japan were held in Trinity Reformed Church, Canton, Ohio, on the evening of September 5, 1894. The audience was quite a large one, a large representation of C. E.

Societies from different parts of the State were present to greet their departing missionary, as also a number of Reformed ministers from adjacent charges. After the usual introductory services the Brother was ordained to the Gospel ministry by a committee appointed by the East Ohio Classis. Then followed an address by Rev. J. H. Bomberger, Columbiana, Ohio, who was chairman of the ordaining committee, and pastor of the missionary. The charge to the Brother was delivered by the Secretary of the Board, after which the missionary said his parting words. Rev. Dr. Jas. I. Good, President of the Board, offered the prayer. The services were presided over by Rev. Dr. J. H. Prugh, Vice-President of the Board. After the services Rev. Snyder and wife held a reception in an apartment of the church, when many friends gave them a cordial greeting and a hearty God-speed on their long journey.

—Our visit to Ohio impressed us anew with the importance of what we have felt before, to wit: of having a traveling secretary for the western section of the Church. It is impossible for a secretary, residing in the east, and having charge of the records and the correspondence of the Board, to extend his Sunday visits to our western congregations. We trust the day is not remote when the Board will see its way clear to place such a worker in the western churches.

—A person cannot well go to Ohio, with his eyes open, without learning something. We learned something, though it was perhaps a matter familiar to others. But it was new to us; we learned it as an eye-witness. That is, how to put a trolley car on the track after its having run off. On invitation of our very hospitable host, Rev. E. P. Herbruck, we went to Massillon, eight miles distant, on the electric cars. On our return the car we were in, the rear car, "jumped the track." Now we thought we are in for an annoying delay, one or more hours, perhaps. When to our surprise half a dozen men seized hold of the front end of the car, and up went the front wheels on to the rail, then to the rear end, when with a hearty "all together," we saw our car all right again, and within ten minutes all told we were off again for Canton. We learned another thing there, namely, that trolley cars in Ohio State start on time. Which fact came near leaving us behind in Massillon.

—Our latest advices report Mrs. Moore as still improving. She was able to take a little exercise on her feet, and the expectation is still cherished that she will effect a complete recovery. This is cheering intelligence to her many friends, whose sympathies she has had during her long and painful affliction.

—If the news we read in a recent daily paper should prove to be well founded, we may hope that perhaps the principal cause of the anti-foreign prejudice in Japan is about to be removed. It was to the effect that England had consented to a revision of the treaties. Dr. DeForest, long a missionary of the American Board in Japan, gives it as his opinion that if the western nations will consent to a revision of the treaties, granting to Japan her full territorial jurisdiction, and the right to regulate her own tariff duties, that in a very short time the anti-foreign feeling will speedily disappear. We earnestly hope that the rumor may prove to be true, as the disappearance of this prejudice will go far towards crippling the hostile activity manifested by the Buddhists and Shintoists. With these hindering causes removed, we look confidently for a speedy recovery of the effective activity of Christianity. Then

the call will be for redoubled activity in the home church to enter the reopening door.

—The promptness and facility with which the Japanese people adopt western customs and employ Christian methods are amusingly illustrated by the manner in which the Buddhists are copying after the Christians. Exercising the wisdom of learning from their enemies, they have established Buddhist Sunday-schools, Orphan Homes, Young Men's Buddhist Associations, Hospitals, Institutions for Training Nurses, and they are establishing an order to take up the work of our Bible women. A higher grade of education for Buddhist priests is being insisted upon, as also a purer morality, in which many of them are sadly deficient, in their lives. Who will say Christianity is not making itself felt in Japan? Its larger and more glorious conquests are only a question of time.

—The C. E. Missionary Rally! Yes, the aim set before the Societies is to raise $1,000,000 for missions this year. God grant them success. Many of them have adopted the systematic plan of contributing two cents a week for each member. If all the twelve or thirteen thousand members of these Societies in our Reformed Church should adopt this plan, and religiously carry it into effect, they will raise nearly half as much money for missions as is being received by our Foreign Treasury in a year. Should they raise the money and elect to divide it between the Home and Foreign work, we are entirely sure the Foreign Board will not complain, while we are much more than doubtful whether the Home Board would refuse to accept the portion falling to it. C.

CHOLERA IN TURKEY.

SINCE the "Letters from the Missions" in this number were in type a letter has been received from Rev. A. W. Hubbard, of Sivas, Turkey, reporting the prevalence of cholera in that city and vicinity, where the disease had not made its appearance before for over forty years. The outbreak of the epidemic occurred suddenly about the middle of April, and the people were wholly unprepared for its advent. During the last week of April there were from thirty to forty deaths daily, out of a population of about 43,000. None of the missionaries, except Mrs. Perry, had seen cases of cholera before, but they immediately prepared for service. Even the Normal School boys were instructed in the use of Dr. Cyrus Hamlin's "cholera remedies," and proved very serviceable. Mr. Hubbard reports it was gratifying to find how many people in the city knew him, and how in the midst of their panic they trusted him implicitly. Though he made no claim to medical knowledge, they committed their cases to him with entire confidence. He was even summoned to prescribe in the Gregorian Orphan Asylum. Mr. Perry, besides his work for Armenians, attended specially to the Turks who applied to him. Mr. Hubbard says that up to the first of May they had lost no member of their congregation or school, and that no one whom he had regularly attended had died. He adds: "No one can now tell how much sooner they might have got well if I had let them alone; but they bless the Lord for us Americans and bless our work."—*Missionary Herald.*

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to REBECCA HAMILTON SCHIVELY,
252 S. Main Street, Chambersburg, Pa.

FROM THE SOCIETIES.

MISSIONARY SOCIETY, SYNOD OF THE POTOMAC.—Pursuant to a resolution passed by Potomac Synod at its last session, in October, 1893, a Synodical Missionary Society was organized on the afternoon of Thursday, September 20th, in the Reformed Church at Greencastle, Pa. The Chairman of the Synodical Committee, Rev. T. J. Barkley, D. D., presided over the meeting, and Rev. F. F. Bahner, of Waynesboro, also of the committee, acted as Secretary. The President and Recording Secretary of the Woman's Missionary Society of General Synod, who were requested by the Synod to co-operate in the organization, were present, and took part in the proceedings. Juniata Classical Missionary Society was represented by Miss Brewster, of Huntingdon, and Miss Sprankle, of Alexandria, Pa.; the Woman's Missionary Society of Mercersburg Classis, by Mrs. C. U. Heilman, of Greencastle, and Mrs. O. C. Bowers, of Chambersburg, Pa.; Mrs. D. C. Titzel, of Mechanicsburg, and Mrs. J. W. Bell, of Newburg, Pa., were reported as having been appointed by Carlisle Classis, but, to the regret of those in attendance, were not present. Rev. and Mrs. C. A. Santee, of Cavetown, Md.; Rev. C. U. Heilman, *pastor loci*, and Mrs. W. Lee Rhodes, President of the Woman's Missionary Society of Mercersburg Classis, were invited to act as advisory members. A constitution was framed for the present needs of the Society, and adopted. It defines the membership as composed of three delegates annually chosen by each classical society, or, where there is none, by the classis; together with one delegate each from auxiliary (congregational) societies in classes not sending representatives. This society is to be auxiliary to the Woman's Missionary Society of General Synod. Its vice-presidents are to be the presidents of the classical societies. The officers recognized under this provision of the constitution, with those elected under its other articles, are as follows: *President*, Mrs. Wm. C. Schaeffer; *Vice-presidents*, Rev. R. L. Gerhart and Mrs. W. Lee Rhodes; *Recording Secretary*, Miss Anna Allen; *Corresponding Secretary*, Miss Charlotte Sprankle; *Treasurer*, Mrs. C. A. Santee, Cavetown, Md. Rev. C. U. Heilman made an address embodying much encouragement and good counsel. He advised the preparation of a circular letter to the pastors of the Synod, calling their attention to the organization of this society, and entreating their co-operation. On motion, resolved that such an address be prepared and circulated by the Executive Committee. The next meeting of the new society will be held at Zion Reformed Church, Chambersburg, Pa., at some time before the annual meeting of the Synod of the Potomac for 1895; the date to be designated hereafter by the Executive Committee.

PURCHASE OF THE WOMAN'S JOURNAL (*J. S. C.*)—The W. M. S. G. S., at its last meeting at Reading, Pa., was presented with an offer of the *Woman's Journal* to become its official organ. A special committee was appointed to consider the expediency of such an enterprise. The report of this committee was favorable to the purchase of the *Journal*, provided certain conditions could be met during a trial year, which has just closed. A special committee of three was appointed to supervise the work of transfer. The conditions have been met, and the committee has consummated the purchase. While the conditions have been met, the margin is too small for any one to cease working during the coming year.

The price of the *Journal* was $630.00, all of which was raised through the efforts of personal friends, except a small deficit which was assumed by Mrs. M. E. Whitmore. All the surplus money of the *Journal* is to be paid into the treasury of the W. M. S. G. S. Mrs. Whitmore will be continued as editor. Since this is the organ of the women of the Church, it behooves every woman to give it her hearty support as well as her prayers. May it be a blessing to the Church, and especially to the work of the women of our Reformed Zion.

"To appreciate the divine spirit of missions, we need to study the missionary biography, which teaches by examples its power to illumine and transfigure human character."—*A. T. Pierson.*

HOW TO GET THE BOYS AND GIRLS TO WORK.

WHEN we wish people to work, we first tell them what to do; second, how to do it; and third, we talk about results.

God's Word tells us (Prov. 22: 6), "Train up a child in the way he should go, and when he is old he will not depart from it:" and again, through St. Paul, "Bring them up in the nurture and admonition of the Lord." To keep every "Little Missionary Gleaner" (such is the name of our society) doing something for the Master should be the aim of every superintendent of children's work for missions. If we so set the boys and girls to work, they will grow up to "be strong and of good courage" in loving service in the cause of Christ.

Boys, as a rule, do not work well alone: girls do; but boys and girls do best together. The presence of the girls seems to tone down boisterous manners. Should boys become unruly at any time, just choose the roughest one in the crowd as captain, to keep order, and you will almost always meet with success.

Our Little Gleaners have their president, secretary, etc. The girls are the active members, boys being only associates. The work is that of making iron holders, dusting caps, and many other little articles for sale.

Our "Willing Workers" are boys and girls, under a constitution fashioned after Christian Endeavor principles.

The first Saturday in each month is devoted to a "Consecration" meeting. Sometimes the superintendent leads the exercises, but they are usually led by one of the band, appointed by the superintendent. The meeting is purely devotional; the order consists of the reading of Scripture, or the reciting of the 121st Psalm, sentence prayers and singing, closing with the 53d Psalm and the Lord's Prayer or a short prayer by the superintendent.

The second Saturday is Temperance Day. Some member may be appointed by the Superintendent to give a little talk on temperance, to read a selected story on the subject, or an original one suggested by some picture; or perhaps a chapter from the Bible bearing upon the subject. Or the superintendent may give a short talk or read a story. The exercises include singing and prayer, and close with the 1st Psalm, repeated in concert.

The third Saturday is Missionary Day, preparatory to meeting held on Wednesday evening: conducted by pastor, with essays, recitations and hymns, all bearing upon the subject. Several selected pieces are sung; some by scholars from the infant department; often the singers are not members of the

society. There is a short talk by the pastor. These meetings never exceed an hour in length.

Fourth Saturday, Amusement. This consists of various games; guessing, placing cut animals in position, etc.; anything that may be instructive or educational as well as amusing. Much interest is manifested.

The superintendent and assistant superintendent are adults.

Once in awhile, a programme of a literary character is prepared for the purpose of raising money: for instance, on Washington's Birthday, a "Hatchet Party" at the home of one of the members,—every one purchasing a hatchet to enter the contest. Or, we have cake and cream on sale after the programme is carried out; or a "Birthday Box," kept purposely for each one to deposit, on his or her own birthday, as many pennies as that anniversary marks years of age.

F.

THE GRAY LADIES.

Fourteen women known as the Gray Ladies of London, have dedicated their lives to working among the poor of Blackheath. The population of this district amounts to over 70,000, and the Gray Ladies, so-called from the habit they wear, visit the sick and try to educate the well. They have one day a week for rest, but with that exception devote themselves entirely to the people around them.—"*Women's Interests,*" *in Public Ledger.*

Special interest is added to the following article by the fact that its author has not only tried to lead others to devote their lives to foreign missions, but has set the example by going, with her mother, to labor in an Asiatic field.

SHALL I GO?

Some Thoughts for Girls by One of Them.

MISS GRACE E. WILDER.

THE Bible teaches women's duty and privilege in Christian work. The Old Testament records signal services rendered by women, nor does it close without a prophetic glance at the future enlargement of their work. "Your sons and your daughters shall prophesy. . . . Upon the handmaids in those days shall I pour out my Spirit."—Joel ii. Add to this the words of Christ, and women's Christian privileges and responsibilities cannot be doubted. But what is our great work as women of this nineteenth century?

Our Saviour has died. The door of Heaven is open to every poor sinner. "Whosoever shall call upon the name of the Lord shall be saved." Yet millions of women know not this wonderful truth—and why not? Christian women have not told them. The most vital questions for every Christian woman to-day are, What would He have me do? Am I doing it? As to the first, we have a distinct answer in the first chapter of Acts. At the Ascension, as the group of disciples gathered around Jesus, with longings inexpressible, they must have desired to show their love for Him. The Saviour knows it, and in the solemn moment of parting He confides His one great desire to those whom He deems worthy to fulfill the sacred trust. Before the clouds received Him out of their sight, His last words were, "*uttermost parts of the*

earth." What greater legacy could he have left? Such a trust shows His confidence in our love and faithfulness. Girls, if we see our work laid upon us with all the emphasis of a Saviour's *last* wish; if we are honestly asking, Shall I carry the message of salvation to heathen women? let the answer be prompted by pure love and gratitude to Jesus. He knew us when He gave love as our motive for work. Nothing short of it will keep us faithful and strong. Do you say, I want the assurance that I am personally called? "Let him that heareth say, Come." Thank God, this means me, just as truly as "Whosoever will, let him come." Our government in dire extremity calls for recruits between the ages of 25 and 50. What would you say of one who, refusing to go, would give the excuse that he had not received a *personal* call? Living face to face with the fact that 800,000,000 are without a knowledge of Christ, can we ask, Have I a call to tell them of Jesus? What mean the cries from desolate heathen homes, from hundreds of children carrying deep gashes and brands made on the tender flesh to bring out an evil spirit, or the still deeper heart-burnings which come with every added year of life? What means the mute appeal from India's 21,000,000 widows, 1,500,000 under 24, and 10 000 under 10 years of age? Girls, is there not here a personal call to "carry good tidings, to proclaim liberty to the captives, and the opening of the prison to them that are bound?"

We need the power of the Holy Spirit to make us realize the value of one immortal soul. We need Him to open our eyes and hearts to the fact that 1800 years have passed since the command to disciple all nations was given, and three-fourths of our race are still without hope, without Christ, without God in the world. We need his help to realize our relation to the world's redemption; to the fact that while the Church has been gaining some 3,000,000 converts from heathendom, the natural increase of heathen has been 200,000,000! Praise God, His Spirit is carrying home these facts and leading many to say, "Here am I; send me."

What response are we girls making to our King's message? Do we realize that if we are Christ's we walk on sacred ground? We are a part of the Almighty arm uniting earth to Heaven, the sinner to the Saviour. Had nature's forces been commissioned to conquer the world for Christ, we cannot doubt the responses, for when the Master said, "Let there be light," there was light. Were the opportunity granted to angels, the angelic quarter would be the most deserted spot in Heaven. No; the redeemed of the Lord are His chosen instruments. "It pleased God by the foolishness of preaching to save them that believe," and it pleased him to make woman the first herald of resurrection news. Our Saviour has not left us in doubt as to what He would have us to do.

Are we doing it? Estimating the heathen population at 850,000,000, at least 425,000,000 are women and girls. According to statistics of 1884-5, the living communicants in the churches of all Christendom number 28,736,647. Fourteen millions, less than one-half of this total, will not be too large an estimate for female communicants. We 14,000,000 Christian women ought to carry the gospel to 425,000,000 heathen women. During our late war 500,000 lives were sacrificed to save the Union; to save the heathen world the whole Church of Christ is not giving 7,000 men and women. Christian

mothers, will you not give us up in such a crisis? Instead of sending us to a studio or a conservatory, will you not support us in zenanas, that we may gather jewels, even the King's daughters, from the ends of the earth?

Do we not need more united effort in this work of reaching 425,000,000 women and girls? Would we not do it faster if English and American girls exchange thoughts on the subject; if, as has been suggested, we hold a missionary convention at least once every year; if those of us who are in schools and colleges petition for a new study—that of missions; and above all, if each one of us seeks a baptism of the Holy Spirit, even the power to lead souls to Jesus? Shall we have the Sabbath sunset hour as our special time of prayer for guidance and power to fulfill our Saviour's last command?

Several girls in one of our largest seminaries have banded together as a missionary association; they sign a statement declaring themselves willing and desirous to go wherever God shall call them. Though no more of a pledge than what every Christian should be willing to make, it has in this case proved a special committal to Foreign Missionary work. Monthly meetings of prayer are held by the members. At these the oneness of aim inspires the earnest petition that God will prepare and then lead each into missionary work.

What is the advance in Satan's host? Careful statistics tell us that there are some 200,000,000 more heathen in the world to-day than when Carey went to India. With these facts must also be remembered another: The majority of church communicants are doing nothing. The Ladies' Association of Scotland is not alone in lamenting that two-thirds of the parishes are recorded as non-contributing to its funds. Where is the church in England or America in which one-third of the ladies are obeying Christ's command?

If but 10,000,000 out of our 14,000,000 female communicants would so work that during the next fourteen years each would reach one hundred souls, the whole unevangelized world would hear of Christ before 1900.

In answering the question, *Shall I go?* let us remember, dear girls, that failure to realize or acknowledge responsibility does not diminish it. Above all, let us remember the words of the Lord Jesus, how He said, "Whosoever shall do the will of God, the same is My brother and My sister and My mother."

"The true remedy for morbid self-consciousness, the real refuge from personal grief and loss, are found not in the monastery, as the old ascetics thought, but in closer contact with the suffering world, in more consecration to the welfare of those about us. There is no such efficient help for ourselves as lending a hand to aid our fellows. When Faust came to the end of his long seeking, he found the happiness which had always eluded him in the giving of himself to the service of men. It was not in self-gratification that the tragic problem of his life worked itself out, but by large works for the public welfare. Knowledge, power and passion failed to satisfy; it was only when an unselfish purpose triumphed over all lower ambitions that peace and victory came. Not to be ministered unto, but to minister, was the aim of the divinest life ever lived among men."—*The Lutheran.*

"We have but one Protestant missionary to six hundred thousand souls in South America."

THE CHILDREN'S PAGE.

Marks on the Wall.

(*A Chat with Young School-room Workers.*)

I KNOW that young folks,—even some who are called thoughtless,—think a great deal. And although sometimes, in later life, they must look back with a sigh or a smile on the errors caused by lack of knowledge and experience, yet a boy or girl with a clear head and a heart "in the right place" can think and plan to very good purpose. I know, too, that they do not object to serious talk,—indeed, they rather like it; it is a compliment to their good sense, showing that it is not thought necessary to "sugar-coat" wholesome truths for them. So, knowing these things, I am going to say a few serious words to the younger readers of the MISSIONARY GUARDIAN.

Not that I have anything new or striking to tell, or much valuable advice to bestow. I wish only to suggest that at the beginning of every school year, each of you should think carefully how he or she would answer the old question, "Why do I go to school?" Sometimes teachers assign this as a "subject" for compositions, and then you are likely to write all the sensible things you feel as if you were expected to say; but this is not what I want you to do. Answer the question honestly to yourself; then do not forget your answer; if you write it out and put it away carefully, so much the better. Do this each year. When I was a little girl, my brothers and I used to measure our height upon the whitewashed kitchen wall making pencil-marks on it as high as our heads reached. Some months later we did the same thing again, and by comparing the marks, we could see how many inches we had grown. So your answers to this important question, given year by year, will show, when compared, how much you have grown, both mentally and morally, and in what direction.

Perhaps you wonder what your going to school has to do with missions, that it should be talked of in this magazine. I reply, everything. I dare say you have heard that every one has a mission; but have you realized all that this means? A missionary—one sent; do you know that you are God's own missionary, sent by Him into this world not merely to do His will in a general way, but to attend to certain work, laid out for you? This work He will certainly show you, if you watch for His guiding signals. You may shirk your work, as Jonah did, and bring distress upon others and awful judgment upon yourself. Or you may, like Balaam, do God's will against your own, while you are longing to pocket the rewards of the world, the flesh and the devil. You cannot hinder His purposes,—but where will be *your* blessing? Or you may say in your heart, as Samuel did in his Temple chamber, "Speak; for thy servant heareth!" God give you grace to do this! But whatever you do, you cannot get away from the fact, that no missionary in the home-land or in heathendom has any greater responsibility resting upon him than you have. Whatever and wherever you are you have a work to do, with life and death depending upon it.

The beginning of this work comes *now*. You need not wait until you are out of school, and then look for some wonderful revelation of work, for God is giving it to you all along your days, now in easy beginnings, by and by in more exacting tasks. You may not understand what purpose of His you are carrying out, but if you are faith-

ful, a time will come when you will see it with overwhelming delight. *Our work and our training go hand in hand.* A mother blessed with a large family of bright young workers has sent me these words of Rev. F. W. Robertson's:

"Instruction ends in the school-room, but education ends only with life. And education is to unfold nature; to strengthen good and conquer evil; to give self-help; to make a man." So we are all, old and young, being educated; and while we are doing God's work, we ourselves are growing up; every year a new mark, higher and higher on the wall.

Never believe that you are in the school-room merely to prepare yourself to make a living. Of course you must do that; but the ability to support yourself and others is only a part of the purpose of your education; and it need not be made a leading object. If when you say farewell to school life, you have begun to form a noble character; if you have learned wisdom, cultivated memory, judgment, understanding and all good habits; and if you have tried to use whatever talent you possess to the glory of God and the good of others, you need not be afraid of not being able to make a living. You will be such a man or woman as will proclaim the Gospel of Christ; whether you preach it from the pulpit or in the workshop, at home or abroad, with your lips or your pen, or by your life, you will surely fulfill your mission; you will do good and get good; you will dwell in the land, and verily you will be fed.

Here is a little story, told by a Reformed preacher of Germany,—F. A. Krummacher,—of the wise and loving Jewish teacher, Rabbi Hillel.

"Saboth gave himself up to idleness. Hillel was grieved, and resolved to cure him of his fault. He took him to the valley of Hinnom, by Jerusalem, where was a standing pool full of snakes and vermin, and covered with muddy weeds.

"'Here,' said Hillel, 'let us rest.'

"'Not here,' said the youth; 'dost thou not perceive what poisonous vapors it exhales?'

"'Thou art right, my son; this bog is like the soul of a slothful man.'

"Hillel then took the youth to a waste field, producing thorns and thistles.

"'This,' said he, 'has good soil to produce all that is good and pleasant, but it is neglected. A little while ago thou didst see the soul,—now behold the life of an idle man!'

"Saboth was so impressed that he began to lead a new life. Then Hillel took him into a fertile valley, by the side of a clear brook which flowed between fruitful trees.

"'This is the picture of thy new industrious life. Nature, which warned thee, will now reward thee. Her beauty and grace can give joy only to him who sees in her life a picture of his own!'"

Was not this a true and beautiful lesson? Yet we, even though we be "least in the kingdom of heaven," may take to heart a nobler one than Dame Nature or Jewish Rabbi could teach; for ours is the precious example of that holy boy of Nazareth, who "waxed strong in spirit, filled with wisdom;" and whose wisdom, increasing with His stature, raised Him ever higher in favor with God and man.

R. H. S.

—We give Miss Edna Cantner's answer to the Missionary Question in our August issue:

"The woman's name was Lydia, she lived in Thyatira, and we read of her in Acts, 16th chapter, 14th verse."

William Schacht, of Plymouth, Pa., has given the same answer.

Many thanks! And now another question: Were the first missionaries sent out by our Saviour home or foreign missionaries? What was their commission?

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—Subscribers will find enclosed a statement of their indebtedness, to which we ask them to give immediate attention.

GOOD.

LATELY we received two letters, at about the same time, from two Doctors of Divinity in our Church, offering themselves for mission work in the Church, either East or West. We were much gratified to get these letters. They are an evidence that the missionary spirit and interest are growing in the Church. This we feel will also be an inspiration to younger men to offer themselves for the work. We think it were well if we could mix in with the younger element in the mission work some of the men well advanced in years. There is safety in the counsels of the older men. It may be true that old men are needed for counsel and young men for war, but it is also true that in the midst of the war is where the counsel is needed. During our army life we had at the head of the Second Army Corps, Sumner, Hancock and Humphreys. The first was an old man from California, with locks as white as snow. When he rode at the head of the Corps we knew that no hot-headed counsels would prevail by which the lives of the men would be carelessly sacrificed. The other two were superb specimens of manhood as well as of the soldier, with military training and long service in the army. They were soldiers and commanders such as the men delighted to follow. Their very presence gave confidence. So it is with the mission work of the Church, when at its head are men who have long been in the service and whose experience is of great value. These two men both did missionary work in their younger years, and made a success of it, and now, as they are growing old, they still feel enthusiastic for the up-building of the Church. We would not like to see these men go into the far West to take up some of our difficult fields there. We would not deem it an act of prudence on their part, nor of justice on the part of the Board. But there are mission fields which could be served by men of their age with great advantage to the work. The Board may, indeed, call them to the work when opportunity presents. Why not? So long as men are able-bodied, full of health and vigor, there is no reason why they should not do as much work as another, and do it more successfully, because of their experience. We should give thanks to the great Captain of our Salvation that such strong feeling is

being awakened in favor of the home mission work of the Church, and that so many are offering themselves to enter the new fields as they are opened up in the Church. F.

THE LOVE FOR SOULS.

BISHOP TAYLOR, in one of his missionary addresses, said, that for the next twenty years he would rather be in Africa than in heaven. That at first seems to be an extravagant expression, but when we consider what caused it we find that it was not so extravagant after all. The Bishop seemed to have upon his heart a burden for souls. He claimed that if men had proper trust in God they would not need to depend upon Boards and Committees to sustain them in the work, but that God would take care of them. The leading men of his own Church had their doubts as to his plans and methods ; but for this he cared little. We remember him years ago, pleading in the M. E. Church at Lisbon, Iowa, that people should have more faith in Christ and less in human agencies. Regardless of the advice of friends, he plunged into the dark places of Africa, and the rest all the world knows. God opened the hearts of the people to sustain with liberal hands this movement for the salvation of souls.

It sometimes occurs to us that we lack that zeal for the salvation of souls which we should have. Paul, if he teaches us anything, teaches that we should have such a burden for souls as will drive us to the greatest activities in their behalf. For himself he says: "Woe unto me if I spread not the Gospel." Why? Only because Christ told him to go and spread the Gospel? For that cause, but especially because he saw about him souls that were perishing—souls that he might save if he but did his duty toward them. Ah, dear readers, here is our work as Christians. There are souls all about us who are perishing. It is not enough that we have churches and in them the Gospel is preached. It will not do for us to say that these people might hear the Gospel if they would. We must go and seek out these sinners. As in the parable the servants were sent out to *compel* (or persuade) them to come in from the highways and hedges, even so must we as followers of the Master go out into the world to seek out the sinners and bring them into the warm bosom of the Church. It matters not whether we go into darkest Africa, as did Bishop Taylor, or in the immediate community of our own homes, still the work in kind is the same. But back of all this effort must be the deep feeling of love for souls which impels us to these activities. As the good Bishop had such a deep and burning love for souls, need we wonder at his saying that for the next twenty years he would rather be in Africa than in heaven? He was maturing plans by which to reach the benighted people. These he wished to consummate. To do this work gave him great satisfaction. Hence the preference he expressed. Is it not a fact, furthermore, that we lose half the sweets of the Christian life by our inactivity in calling souls to Christ? "They that call many to righteousness shall shine as the stars forever," we are told. But does this wonderful glory come upon those who have been active in the salvation of others only in an outward way; or will it consist also in the satisfaction which they shall experience in having called many to righteousness? We must believe that the latter is the greater cause for joy. This is exempli-

fied in this life. There can be nothing that gives greater satisfaction than to go out among the unsaved and bring them to Christ. It is the beginning of heavenly joys, and yet how few in our churches engage in this good work! Have I a love for souls? Am I desirous for the salvation of others? Am I willing to go out among the unsaved and invite them to come to Christ? Am I willing to speak to them on the subject of their salvation and use my talents as far as possible to remove any obstacles that may be in their way? These are questions that confront us, and if we cannot give an affirmative answer to these questions, then there must be a cause for it. That cause we should seek to remove as speedily as possible. It must not be supposed that all have the same talents for such work, but whether we have *one* or *five* let them be used. We should ever pray that we may have a greater love for souls; and to increase it daily we need but do missionary work among the unsaved about us, as God gives us time, talents and opportunity. F.

A LETTER.

THE phrase, "Japan, a Paradise of Beauty," has been written so often, that it has, no doubt, become stale to most readers. And yet, even the older resident of the country is impressed anew by the beauty everywhere spread out before him, and again and again, he is led to exclaim, "How beautiful! How grand! How sublime!"

Up here in the Hakone Mountains, away from the heat of the plains, the noise, bustle and unhealthiness of the cities; where the winds blowing over the high mountain tops, come laden with coolness, refreshing to the weary; and where the hot medicinal waters, boiling up from the earth beneath, impart health to the invalids come to bathe in them, sits your missionary writing these lines, having come here with his invalid wife to receive the benefits above mentioned.

Kowakidani, or as it was formerly called *Kojigoku* (Little Hell), is in the very heart of this most noted region of lofty mountains and mineral hot springs.

About five or six miles away from here is another place, called *Ojigoku*, or "Big Hell," in distinction from Little Hell.

Boiling sulphur water, and sulphur fumes issuing from the fissures and openings of deep ravines and gullies, have given these places such "infernal" names as Big and Little Hell. We are stopping then in "Little Hell" (don't be alarmed), where some enterprising persons, taking advantage of the beauty and healthfulness of the location, have built several hotels, and during the summer season reap a rich harvest of profit from those who come here, as we have done, in quest of health. It was amidst these mountains that Mrs. Moore, during the second year of our stay in Japan, recovered from her severe illness with which she was afflicted; and here also came Bro. Schneder last year, to recuperate after his severe attack of typhoid fever.

A valley, several thousand feet above the sea level, with mountains upon mountains on all sides, rising hundreds of feet above, scarred and seamed and ribbed, with trees and rank vegetation at the base, the scantier vegetation nearer the top, and in some instances, the bare rocks frowning down from the

giddy heights. Shadows like spectres chase each other up and down these mountains, and at times, their tops wear a white or sable hood of clouds.

In the valley below, repose a village or two, and in the distance are seen the huts of mountaineers, whose business is charcoal burning, gathering of wood, and the transportation of travelers and goods, on their *own* backs or that of their scrubby and shaggy horses. Here you have a scene, which my pen is too feeble properly to portray, and which needs to be seen to be properly appreciated.

Some one writing from here recently, said, "What a pity that such a beautiful place should receive such an infernal name!" And perhaps the Emperor thought so too, since His Majesty, several years ago, ordered the names to be changed into *Oirakidani* and Kowakidani—Big Boiling Valley and Small Boiling Valley. Barring the few deep ravines with their sulphur springs, there is nothing to suggest to one's mind the seat and principality of his "Satanic Majesty." Here nature certainly is beautiful, but man, that is, many of those coming here, is vile.

Not where my family is stopping, but next door, is a hotel kept by an Englishman, and patronized by foreigners (Europeans and Americans), which is a regular hell-hole of vice and a sink of iniquity. In broad daylight, men from Yokohama and elsewhere, the representatives of the Christian nations of the West, ride up, followed by *Kagos*, or litters in which are seated Japanese girls brought by these same men for immoral purposes—these men who boast of a higher and superior civilization.

The Japanese heathen! Why half the men who live in the open ports of the country are, in their riotous life and disgraceful conduct, greater heathen than any of the Japanese. They are ten-fold more the children of hell than their poor deluded victims, whose bodies and souls they ruin. And I would a thousand times rather take my chance for the future world as a Japanese heathen, than that of those polite, though sensual, heathen who come here as the representatives of the Christian countries of Europe and America. These men worship only at the altars of *Venus* and *Bacchus*. With their silver and their gold, they buy and lead captive silly young girls, and rob them of their virtue, and glory in their shame.

Why do I write this? Because my blood is boiling with indignation because of what my eyes see and what I know. Why only two days ago one of these same men accosted and followed Mrs. Moore's helper, Ishii O Toki, who has been her faithful nurse during all these months of illness; a pure, virtuous Christian girl, reclaimed from heathenism, we will say, followed her, dogged her steps, making the most wicked and indecent proposals to her. And he is a man, as it appears, who moves in so-called good society when he is in the place of his residence.

These are the men who rail at missionaries, calling them lazy, narrow, bigoted, uncultured, etc., etc. And why? Why are these men and women so dead set against the missionaries? Reader, I can tell you why. It is because our teaching and lives bear testimony against them. In our teaching, in our individual and family life, we are a standing rebuke to them. Hence we are the thorn in their flesh, and they back-bite, slander, and would tear and devour us if they could. I am more and more convinced that the greatest

enemies of the cross and the worst stumbling-blocks to the Japanese, are the godless men and women from the West, living in the open ports of this country.

Referring to politics and national affairs, Japan is in the midst of war. A few days since, the Emperor and his cabinet removed from Tokio to Hiroshima in the south of Japan, so that the seat of government is practically changed. Whether this was a move on account of greater convenience, being nearer the seat of war in Korea, or because of fear that the Chinese would attack Tokio, is not known. Every day it is expected that a decisive battle will be fought between the contending forces marshaled in northern Korea. Perhaps while I am writing this, the battle may be going on, and the fate of a nation being decided.

While the Japanese are in one sense the aggressors, they are fighting in the interest of political and social reform. And the issues of the contest will decide whether a stagnant civilization, fettered by superstition and cruelty as represented by China, on the one hand, shall continue to be dominant in the Orient, or the advanced and more enlightened civilization of the West, as represented by Japan, on the other hand, shall take the place of the former.

The Japanese do not wish to make Korea a dependency of their empire, neither are they willing that China shall exercise the right of suzerainty over Korea. They wish the independence and autonomy of Korea preserved, and such governmental reforms introduced, as shall strengthen that country and keep it from being an easy prey to its greedy neighbors, China and Russia, and thereby the Japanese will secure themselves against greater liability to attack from any designing foreign power. This is the political side of it. There is also a moral side to it. To my mind it appears the Japanese are engaged in a righteous war, and the God of battles will so rule that victory will come to the side of right. J. P. MOORE.

WHAT SOME OF OUR STUDENTS ARE DOING.

A LETTER FROM REV. W. E. HOY.

Sendai, Japan, Aug. 27, 1894.

Dear Reformed Friends:—A few months ago five students graduated from the Theological Department of the Tohoku Gakuin. One of these is now stationed at Shiroishi, a town in which Mrs. Hoy and I opened work about six years ago. For eight years this man, Rev. Oshikawa's brother, was my teacher in the Japanese language. I have come to know him thoroughly, and I believe in him. He is full of zeal and love, and has withal a fairly good mind.

Another is working in Furukawa, where Miss Hollowell has some interest in woman's work for woman. A town called Yoshioka is included in this field. Of this man we have ordinary hope. He is faithful, and will in time be a useful preacher.

A third is laboring in Watari and Kakeda, towns in which Bro. Schneder is quite zealous to have the Gospel preached. This evangelist will make himself felt in the middle classes. He has a great deal of physical energy, and is well adapted in other ways to active work in towns and villages.

The fourth is a very earnest young man, full of energy which will make him a power some day if he disciplines himself. Of excellent Christian faith,

with a good mind well stored, he is a youth of promise. One great source of anxiety is his present unsettled purpose. He does not know whether he ought to settle down to steady work now, or go to America and learn to become a Moody—a great Moody for "all the East." We hope to influence him to get to work *now* and *here*.

Man number five has taught all along in the Tohoku Gakuin. He will, in course of time, become full professor in our institution. He will continue to teach. At the same time he will continue philosophy, theology, Greek and English Literature under Mr. Schneder and myself. I have the great pleasure and profit of leading him through the fields of Homer. Grand old poet! May teacher and pupil imbibe some of his lofty spirit and beauty. It would not be amiss in Christian work.

All in all, I believe these young men will do excellent work; and I am sure also that they are pretty well prepared for life's service. You may well rejoice that the Lord has led us into this kind of missionary activity. *It pays.*

Of the twelve graduates from the Collegiate Department, nine are expected to enter the Theological Department in a few weeks. Among these there are some good minds. Nearly all of these young men have shown themselves to be of earnest will.

This morning I went with many Japanese friends to the Sendai station to bid farewell to Miyamoto O Mura San, who goes to Tokyo for a two years' course in music. She is a graduate from the Girls' School of our mission. She was a member of the faculty of that school last year. How time flies! Nearly nine years ago, when I first came to Sendai, two little girls, on a bright Sunday morning, paid me a short visit. There they sat on the mats of my Japanese house. Both were too bashful to speak. I have seen both graduate from our Girls' School. I preached their baccalaureate sermon in June, 1893. O Yuki San and O Mura San, never will I forget your kind visit—my first little Japanese girl friends. God go with you out into life. You, as well as I, have need of His help. Be true women.

A few weeks ago I received a cordial letter from Dr. H. M. Herman, of Miamisburg, Ohio, thanking me for *The Japan Evangelist.* Several other ministers of our Church have spoken in a similar tone. Nearly one hundred ministers of the Reformed Church in the United States are among the subscribers to this missionary magazine, and many more have promised. Come on, brethren, and bring your elders, your deacons, your Sunday-school workers, with you. Let the magazine go into every Reformed family. Let our people become well informed on the work of Christ in Japan.

A good earnest worker for Foreign Missions, some layman way over in Connecticut, U. S. A., of what denomination I don't know—and that seems never to trouble people when they want a good thing for Christ—writes for a lot of magazines to help him in his lecturing tour. Good brother, *yes.* Thank God do I, most profoundly, that I am able to help you. Go, now, speak for Japan in all love and eloquence. *The Japan Evangelist* will rejoice in all the success you may have in your efforts for the spiritual awakening of this mighty people.

There are other points in our work I will touch on next time.

Yours sincerely,

W. E. Hoy.

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

MEETING OF THE EXECUTIVE COMMITTEE.

THE Executive Committee held its quarterly meeting at the Boyer House, Pittsburgh, on October 2d to 4th. Four long, tiresome sessions were devoted to the work. Every meeting of the Committee sees an increase in the work, and consequently, also, additional labor for the Committee. All the members of the Committee were present on time, so that the work commenced promptly. The unfinished business coming down from the former meeting was first attended to. Then came in their order the reports of the superintendents. To dispose of these reports usually requires the longest time. The superintendents are the *eyes* and *ears* for the Board from nearly one hundred missionaries now under their care. There must of necessity a great deal of business come before the Committee, through them, from the missions and missionaries. Next in order come the reports from the missionaries; every one having to be examined to see how the work is progressing in the different fields, and what changes, if any, must be made. The orders must be issued for the salary of each one. Those who are not on the Committee have little idea of the amount of labor required to carry on this work and keep all records and accounts in good order.

The saddest feature of this meeting was the small amount of money in the treasury. The orders issued amounted to $8,490, while the amount in the treasury was less than $2,000, making the indebtedness at this meeting fully $6,500. This has an ugly look about it; but it is proper that the Church be fully informed on this state of affairs.

The mission at Harrisonburg, Va., was enrolled with licentiate J. S. Garrison as missionary, with an allowance of $200. This was the only new field taken up at this meeting, not but that there were applicants; but it was not deemed the proper thing to do, to take up additional fields while the treasury is in such a low condition. Youngstown is to be enrolled on January 1, 1895, and the superintendent was authorized to look up a suitable man for the place. New Kensington, Pa., was also under consideration, but the state of the treasury was such that the Committee did not deem it advisable to make any appropriation for it until next April. In the meantime it is to be supplied with preaching by the surrounding pastors.

Rev. Freeman Ware was commissioned to Athens, Mich., and licentiate I. F. Wagner to Lima, Ohio. Arrangements were made for the erection of a chapel on the lot lately purchased at Lima, Ohio.

A committee was appointed to procure a lot in West Wilmerding, which is offered by a land company under certain conditions. Many more matters came before the Committee; but it is not necessary to enumerate them here, as much of this is given in another place in this number of the GUARDIAN. The most important matter under consideration was the providing of means to carry on the work during these stringent times. Beyond the Missouri the crop failure has greatly demoralized matters, as the missions cannot pay the moneys they had pledged. This is utterly impossible under the present conditions of things.

Many of these missions had arranged to pay off debts on their chapels and churches; but all this must be given up for this year. Several congregations among the missions had arranged to build chapels; but this had to be deferred also. Aside from the difficulty of getting funds to carry on the work, the missions are prospering. As the stringency in business matters is likely only temporary, we will soon see better times again for the prosecution of the work. The officers of the Board were directed to issue an appeal to the Church, urging that moneys be forwarded for the work. It is not so much additional money we need, as the prompt payments of apportionments. It often happens that money is allowed to lie in treasuries that should be put to work at once. Let strong efforts be made to help the Board out of its present dilemma. F.

MISSION ITEMS.

—The new church building belonging to the English mission in Ft. Wayne, we are told by one who was there and saw it, is attaining stately proportions, and will be a very imposing and beautiful building. We congratulate these good people on the near completion of their building. They certainly will enjoy it when it is finished.

—We lately made our first visit to the Paulding mission in Paulding County, Ohio. This field is now vacant, although Rev. Lackey, the former pastor, is still there, but is down with the typhoid fever. The mission is composed of three congregations. The people are very anxious for a pastor. They seem to be zealous and earnest people, and so far as we were able to judge while among them, the field has a hopeful future before it, if a pastor can soon be procured. When we were with them they were in correspondence with a minister who may become their pastor.

—The Hungarian mission in Cleveland, Ohio, under the pastoral care of Rev. G. Jurany, is pushing ahead vigorously with the erection of its new chapel. It is of wood, 62 by 30 feet, with an infant department in the rear, leaving audience chamber, 48 by 30 feet in the clear. It is very substantially constructed so far, and will, when finished, be a very beautiful place of worship. The contract price, including windows, which are Gothic, is $1,550, to us a marvel of cheapness for such a building. By the time it is finished, and a bell in the tower, it will cost about $2,000. Bro. Jurany tells us that the Hungarians never consider a church finished until it has a bell in the tower. They would feel humiliated without it. Could not some of our wealthy congregations furnish them a bell? One weighing 500 pounds would be sufficiently heavy. Who will get this bell?

—At Abilene, Kansas, the mission had fully determined to wipe out a large amount of what it still owes the By-synodic Board; but the farmers having scarcely any crop makes it impossible to raise this sum of money. We are sorry for those good, earnest people, as they had set their hearts on being out of debt. But it seems they will have to struggle on one year, or perhaps two, longer. Be of good courage, the joyful day will surely come.

—Up in Woodbury County, Iowa, is the Ursinus congregation. This congregation now belongs to the Sioux City mission. Though there is not over thirty members in this congregation, they had pledged the Board to raise $300 toward the salary of a new charge or mission to be formed in their midst,

if the Board would give $300, making a salary of $600. This arrangement was to go into operation on October 1, 1894; but their crops had been almost an entire failure in that part of the State, which made it simply impossible to carry out their part of the agreement, and so the matter has been deferred until April 1, 1895. We are sorry that these zealous people could not have their mission, as they so greatly deserved it. Bro. Zartman will continue to supply it until the time specified.

—At Lima they have secured a temporary loan until they can sell the old property, and are circulating a subscription list, and will at once proceed with the erection of a new chapel on the lot lately purchased by the Board. Rev. Wagner, the new pastor, is hard at work, and we see signs of a better day coming for this singularly unfortunate mission. We do confidently look for it to get out of the deep waters in which it has been floundering for so many, many years.

—We were at Braddock a day lately. We found Bro. Kline busy at work arranging for the purchase of a new furnace for the chapel, and laying plans for the reduction of the debt which hangs over the congregation. The interest is regularly paid semi-annually, and the debt is to be systematically reduced. This is the proper spirit, and will succeed finally. Bro. Kline, along with Bro. Wagoner of Turtle Creek, is looking after our interest at Walls, which gives these brethren plenty of additional work.

—The brethren about Pittsburgh are working for the extension of the Church around that city. The Pittsburgh brethren are supplying New Kensington, which should have been taken up by the Board, but could not be done for want of funds. On Bessemer Terrace, Bro. Kline is arranging for the purchase of a lot, if possible with a view of erecting thereon a chapel for Sunday-school purposes. At West Wilmerding a good brother has offered to donate a good lot, centrally located, provided that a chapel be built within one year. Arrangements have been made to take this offer, and by next spring the erection of a chapel will be pushed with all the energy possible. There is plenty of good missionary ground along the P. R. R. east of Pittsburgh, and it is almost criminal carelessness if the Church does not improve the opportunities that are before her.

—Sunday, October 7, 1894, we were with Rev. W. H. Bates at Johnstown, Pa. We were several times in Johnstown since the disastrous flood of 1889, but at no time had the pleasure of attending worship in the new church. This time, however, we met with the Sunday-school Young People's Society, and were in the regular service morning and evening, doing the preaching on both occasions. The new church is certainly a model of beauty, being, as is freely admitted, the most beautiful church in this city of 36,000 people. Of course there is no need of trying to give a description of this building, because that has been done before. Bro. Bates has certainly done a good work in the erection of this beautiful church. True, there is a debt on it of $3,000; but that is a small matter of a debt on such a house. The Sunday-school and church services were not as largely attended as should be the case when there are such fine and pleasant accommodations; but the pastor claimed there were good reasons for this limited attendance.

—At Jeannette we tarried a day, and visited the parsonage occupied now

by Rev. J. N. Bauman. The Mission was somewhat discouraged when Bro. Skyles left, as breaking the ties between pastor and people often has a discouraging effect on the charge. But all is moving along smoothly since pastor Bauman has taken charge. New life has been infused into the work, quite a goodly number of new members have been added, and the mission has, indeed, a very hopeful future before it. The town still continues to grow, and there are evidences that it will continue to grow in the future. This makes the outlook for the church all the more hopeful. Bro. Bauman is doing a good work in this mission.

—In another place in this number of the GUARDIAN we noticed that at the meeting of the Executive Committee there was lacking $6,476 of money sufficient to pay off the missionaries. In other words, we were then just $6,476 in debt. This has a bad look about it. True, this is the quarter when the pastors were away on their vacations, and in their absence little was done in the way of hurrying up the apportionments and extra moneys. This we admit has always a bad effect on our treasury, and we expected a small deficit; but here is such a large deficit. Well, what about it, some one may say? What are you going to do about it? We will not, and cannot, do anything, but we feel sure that the pastors will do something, and all they need to do is only to get hold of the apportionments—the small amount of the apportionments, which in the Ohio and Pittsburgh Synods does not exceed an average of thirty-five cents per member; but which in the Synod of the Interior runs up as high as fifty-eight cents in some of the classes. This is now for home missions alone. Point to us the charge that cannot raise that small sum per member for so good a cause as home missions! There are other churches, no richer than ours, where they average over *one dollar* for missions alone. Brethren, let us all, during the next three months, make a heroic effort to raise the home missionary apportionment, and that will settle the whole matter. F.

NOTES FROM THE MISSIONS.

—Rev. I. N. Peightel, of Grace Mission, York, Pa., reports a commendable and increasing interest in all the services, including prayer-meeting and the Christian Endeavor meetings. "All our Classical apportionments are paid," he says. "Of the $92 for home missions, are included $32 raised on Children's Day for General Synod's work. Our prospects are very bright."

—Hard times, increased self-support and the tax on the parsonage, make it more difficult for the mission in Washington, D. C., to meet its financial obligations, but it is done. As elsewhere, there was an unusually low average attendance during the summer; but there is no room for discouragement.

—Rev. G. Vetter, who late in 1893 took charge of the mission in Everett, Wash., writes that he feels more encouraged now than before, as a few are taking some interest in the work. One of the ladies went around to invite the people to service, which is held in the Presbyterian Church. He adds: "The contributions of this poor people to my salary for this quarter is $5.00, and that is much for their circumstances. I am pleased to state one thing, namely, that the English people of the Presbyterian and the Episcopal Churches are so interested in my work here, that they kindly assist me in every possible way, so as to keep me here; and this has a good effect upon the

Germans, who are pleased to see that the English like their missionary. I am the only German minister here, and I feel that I ought to stay."

—The usual amount of work has not been done in St. Stephen's, Baltimore, Md., owing to the ill health of Pastor Levan ; but now, with regained strength, he hopes to do full duty, and the prospects for the fall and winter are good.

—Of Bethel Mission, Philadelphia, Pa., Rev. Wilson Delany says: "I do not think there ever has been a time in the history of the mission when things seemed so bright as at present." He adds that a mission Sunday-school has been begun by Bethel itself, at Eighteenth and Hamilton, a good location, and another good opening for the Reformed Church. This new work is under the care of Rev. Joseph Duckworth.

—The pastors in Baltimore, Md., have begun an important work in the southern part of the city. The work is fostered by their Church Extension Society, and Maryland Classis has appointed a committee to organize a congregation when said committee shall think proper to do so. The Sunday-school now numbers 75, and lately a missionary society was organized with 40 members. The work is under the care of Rev. W. I. Stewart, Rev. E. R. Deatrick and Mr. Charles Martin. A preaching service is held every Sunday afternoon, the pastors taking turns. Also, a Thursday evening service is held, one of the pastors being present. From this it will be seen that much is done for this mission, and that evidently the point is an important one. The Church may be called on at an early day to support this promising interest.

—"Classical apportionment paid in full," says missionary Stewart, of Christ Church, Baltimore, Md. What a nice record for a mission! During the heated term the church was open every Sunday. The Consistory never failed to have a quorum—another nice record. As is well known, the apportionment for this Classical year is much larger than usual, and many of our pastors wonder how they can make it up in full. Well, here is Brother Stewart's method. He says : "To meet the increased apportionment, many of the members of the Missionary Society increased their monthly contribution"—a third record worth noting. In July he preached to the children in the morning, and to the young people in the evening.

—Rev. S. U. Mitman, of Allentown, with the consent of the Consistory, has taken charge of the local Young Men's Christian Association, giving part of his time to the duties of the secretaryship. In the mission, he organized a Christian Endeavor Society in July.

—At Lykens, Pa., Rev. L. D. Steckel has laid the corner-stone of a church now building. His work is assuming larger proportions, and the outlook is fair. The church at Tower City is used, but not finished. A covered store-box is the pulpit, and rented chairs are the seating ; but the people are happy in their own home, and the work will now prosper.

—The work is not all in the sunshine. There are many large shadows. Several of the missionaries complain of irregular attendance and of great indifference. One of them says: "We have some who are regular, pious and liberal, but also many who are not, whose church relations seem to be altogether a secondary affair. These come to service when nothing else attracts

them." All this is bad and sad, but not different from the self-supporting congregation.

—The work in Chambersburg, Pa., goes forward very satisfactorily. During the quarter, $18 for home missions, and $35 for other benevolence. Finances in good shape.

—Here is the first report from Thomasville, N. C., in charge of Rev. J. C. Leonard. He reports sixteen members, with an attendance of forty. The great matter now is a church. A lot has been bought, and now funds will be gathered for building. "This ought to have been done ten years ago," says the report.

—In the larger places, our work during the summer quarter is greatly hindered by the absence of members from their homes, and several of the missionaries report unusually small audiences, owing to the intense heat of the past season.

—Some of our missionaries took a vacation, while others remained on duty. Some had all the usual services, and others had only one service a Sunday. In such matters, men must be guided by circumstances. No rule is best for all.

—Rev. Lewis Robb, of Altoona, Pa., gains the attendance of many of the children at the morning service by giving them a special five or ten-minute sermon. So the attendance kept up well during the summer. The mission has just paid $500 on their debt of nine times that sum.

—"What amount was raised this quarter for home missions?" But this question in the quarterly report does not mean, "How much did you raise specially for the Board, over and above your Classical apportionment for home missions?" We want to know how much in all has been given for this one object. Of course, you will try to raise the apportionment for home missions. Well, how much of it did you raise? Perhaps you secured more than that; well, how much? It is hard to ask questions that somebody will not misunderstand.

—Missionary Biegert, of Seattle, Wash., has a parochial school of twenty scholars. A Ladies' Aid Society of eight members has monthly meetings and works for the mission.

—Very few of the missions this quarter report additions; and very few of them report catechization, few classes having yet been organized.

—The time when the quarterly report is needed is carefully stated on every blank sent out; but strange to say, many, yes indeed, many, of the missionaries send it in two, four, even ten days too late, and then ask pardon for the delay. They should study the parable about the foolish virgins. It has a meaning not often noted.

—Rev. F. C. Yost, of Phœnixville, Pa., says: "The attendance upon regular Sabbath services has been good. Our prayer-meetings, instead of diminishing through the summer, have increased. They have been more largely attended during the last few weeks than ever before. Our young people's meetings have maintained their usual interest. The spiritual condition of our people is encouraging."

—A large part of the attendants at St. Thomas, Reading, Pa., are not members of the mission. At present, owing no doubt in part to the hard

times, the financial condition of the mission is not good; but that is true in many self-supporting charges. Says Missionary Stein: "I have given them an account of the work to be done as reported at the annual meeting of Classis," —a very good thing to do.

—"We are raising from $25 to $30 more for benevolence than was ever raised in this charge," says Rev. A. B. Bauman, of Harrisville, Va. That is a good sign, and means much more than appears on the surface. Good farming makes a better field as well as a larger crop.

—Missionary String, Philadelphia, makes one interesting statement. He says, that though during the heat of summer the attendance was irregular, yet an occasional cool Sunday brought out a full turnout of members *who contributed in their envelopes the amount due each Sunday they were absent.* That is an example worth noting.

—Early in August, Rev. W. H. Stubblebine returned to his family and work in Scranton, Pa., after a three months' voyage to Greenland, very much improved in health. During his absence the mission had the faithful attention of Mr. Ross F. Wicks, a student at Collegeville, Pa., who was very successful in maintaining the interests of the mission. "I am now determined," says the missionary, "to push our building project with all possible haste;" and he then gives several reasons showing the necessity. The chapel (built a year ago in four days) is too small for the audiences; the Presbyterians, a wealthy church down town, propose to build near; so do the Lutherans. He hopes to build the church next spring; but he knows that it will cost great effort. He is preparing an illustrated lecture on his trip to Greenland, hoping to have many engagements to deliver it in the interest of his building fund. He reports also a student for the ministry, a member of the mission who is now at Ursinus College. Surely this is a credit to a mission.

—Rev. A. S. Weber's work in Baltimore continues growing. His class of catechumens now numbers twenty. Hard times have made many removals among his poor families; but even amid real poverty, their offerings are large. From this time on the last Sunday of the month is set apart in the Sunday-school for missionary offerings. What a training that will be! Rev. Weber says: "Our Christian Endeavor Society has raised $10 for the C. E. foreign missionary, and has pledged $10 more." This also means training.

—Several of the missionaries report sickness in their families. We extend hearty sympathy in this additional trial.

—While Rev. Stubblebine, of Scranton, Pa., was on his voyage to Greenland for his health, his faithful wife stood by the mission, visiting the families and aiding the supply in directing the work. Of course the pastor was missed; but much was done in his absence. She says: "We have received three new members, and made a neat sum of money by giving festivals and entertainments. A great number of strangers are attending our services, and seem very much interested in the welfare of the mission."

—One missionary, a dear, faithful little fellow he is, begs pardon for sending in his quarterly report two days late, "owing to an excessive amount of urgent work." Of course he is pardoned. The Lord be praised for so much work to be done, and praised also for an industrious servant doing it!

W.

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts of the treasury for the month of September were $1504.31. This is an advance upon the next preceding month, though not enough to cover current expenses. We trust that now that the vacation months are past, and pastors have fully betaken themselves to their work, they will be prompt in sending in at least a part of their apportionments. Our necessities will not await the close of the classical year. Our remittances are quarterly, and the last three months are over $1000 short of the quarterage.

—The last year or two have been very severe years, on the foreign missionary treasuries in this country. The American Board reports its shortage at this time as over $116,000. Other Boards—at least some of them—are sadly oppressed with debt. The feeling is expressed in case of the American Board, that a crisis is being reached, and that the alternative to a considerable increase of receipts will be an abandonment of part of its work, which may God forbid. Now is the time for unusual liberality, that the Lord's cause be not made to suffer.

—In a few months our Board will need $2200, in addition to current expenses, to pay for a house and lot of over an acre, which, most fortunately, Rev. Dr. Moore was able to secure from the Congregationalists. We have been much perplexed how to provide comfortable residences for Dr. Moore and Rev. Snyder. It would never do to have Mrs. Moore—just recovering from a dreadfully painful illness—go into a Japanese house, or even a poor one of western build. Again in our extremity Providence interposed for our relief. The house for which he contracted to pay $2200 originally cost considerably more money, in addition to the ground, is in excellent condition, and is one of the best western-built houses in the city of Sendai. There is room on the lot for one or two additional houses, as soon as we may be able to secure means to erect them. The immediate question now is the money to pay for the purchase. We believe Providence will put it into the hearts of some of his children to furnish it. Reader, does the still small voice whisper anything into the ear of your conscience?

—To show the importance and economy of thus providing houses for our missionaries, it is only necessary to say that to rent a suitable residence in the city of Sendai will cost us about $300 a year.

—It was with unusual pleasure that a few days ago we received a letter from Mrs. Moore. We had been apprehensive that her improvement had been interrupted. We had heard that Dr. Moore had taken her to a health resort in the mountains, and were fearful that her sojourn at the sea-shore in the vicinity of Sendai had not realized expectations. But the receipt of her letter, in her own familiar hand-writing, dissipated our fears. She gave us something of a description of the ordeal through which she had passed. It was well nigh a martyrdom. What progress surgery is making! They will now well nigh cut one's body to pieces, sew them together again and the subject recover. Mrs.

Moore expects to be able to return to Sendai in October, and *in part* resume her labors among the poor and the sick.

—Miss Lena Zurfluh reached Japan in safety, as was expected, about the 1st of September. She was met in Yokohama by Miss Hollowell and Rev. H. K. Miller. About a week after her arrival she was present at the opening of the fall term of the girls' school. She made a short address which made a very favorable impression on her hearers. She had a very pleasant voyage across the Pacific. She was sea-sick but a few hours, and experienced very favorable weather. She is now face to face with the work God has given her to do, and we will be surprisingly disappointed if she does not do it well.

—The last word we had from Rev. S. S. Snyder was a short letter enclosing a communication published in the church papers. It was written on board the steamer "Empress," of China, at Vancouver, B. C., just before sailing. He and his wife had a very pleasant trip across the continent, and were joyously gazing across the Pacific towards the field of their labor. They were due at Yokohama about the 2d or 3d of October, at which place Rev. Hoy expected to meet them. They are doubtless before this in Sendai, diligently taking in their surroundings and adjusting themselves to their new relations.

—We congratulate the Christian Endeavor Societies upon this realization of their worthy purpose of placing another missionary in our field in Japan. But we would beg to suggest that *full* provision for his stipulated support has not yet been made, and that our treasury is greatly in need of the means. It should be fully known and appreciated that the salary has to be paid quarterly in advance. Our brethren in that strange, far-away country, cannot wait until the end of the quarter for the means for their daily living. His C. E. friends and former associates will certainly bear this in mind.

—We would here call attention to an article published in the church papers about the seed pennies. We urgently ask for responses to the plan there proposed, that there may be a large charitable growth. While we solicit responses from adult church members, as in the case of the "ground-hog skin," we would suggest that those articles be read to missionary societies, to Sunday-schools, and by Sunday-school teachers to their classes. Send the offerings for this particular enterprise to the secretary of the Board; send all other contributions for our foreign work to Treasurer Lemberger. We will watch the growth of the seeds—the five pennies and a nickel of the little Ohio boy, and the *one cent* of the inmate of the Montgomery Co., Pa., Almshouse.

—The fall term of both the schools opened September 11th with appropriate exercises. No large accessions of new scholars is anticipated, as the regular school year commences in the spring. As already noted, Miss Zurfluh made a short address to the girls' school, and in the Tohoku Gakuin Rev. M. Oshikawa addressed the students. He dwelt upon the condition of their country as in a state of war, and while, patriotically, he upheld his native Japan, and desired her success in the struggle, his eye was mainly directed to the results as they might contribute to the advance of Christianity. He contemplated the whole issue from a Christian standpoint.

—This war is coming to be invested with more than a passing interest. It is no longer looked upon as a mere brute struggle between two barbarous peoples. It is rather the infringement of western Christian civilization upon

the stolid petrifaction of heathen Orientalism as primarily represented by unhistorical China. It is the westward march of modern civilization, which has bounded across the Pacific, as it formerly did the Atlantic Ocean. Little did the United States apprehend the historical significance of Commodore Perry's negotiations, by which Japan was opened to the world, and as little was it anticipated that our civilization would find affinities and a wonderful preparation for its reception. Furthermore, we may well suppose that Japan has but a very imperfect understanding of the ultimate and historical significance of her present actions. Commercial and national interests have been the immediate impelling motives; but God uses human instrumentalities, active in the realm of our natural human life, for the accomplishment of His wise purposes. The ultimate issue, we take it, will be the dashing of the Oriental petrifaction into pieces, "like a potter's vessel," and the elevation of its people to a higher plane of life.

—The revision of the treaties with Japan, just being effected, is very significant, especially in its bearing upon Christian missions. The former unwillingness of the western nations, in this regard, has been the leading cause of the anti-foreign feeling which has worked so prejudicially against mission work. By this revision the whole empire is thrown open to the world, thus securing freedom of movement on the part of the missionaries, and dispensing with the annoying system of passports outside of the open ports. We may now anticipate a speedy disappearance of the prejudice against Christianity, which the anti-foreign feeling classed as a foreign interest, and there will be a growing consciousness of relationship caused by the championship of western civilization, which Japan has so strangely, and, we may say, unconsciously assumed.

—In our more recent letters our missionaries have spoken on the subject of the war, and its probable effect upon them and their work. Personally they anticipate no trouble or disturbance. The movements of recruits to the armies, together with a general excitement on the subject, are about the only indications of war which come to their notice. Indirectly their work may, for the time, suffer somewhat, because of the prevailing interest and excitement among the people. More fears are entertained as to the experience of the missionaries in China. While the government there has issued orders for their protection, the trouble is that it lacks the power to control its well-nigh barbarous populations, and the danger is that, taking advantage of the terrible embarrassments of the government, disorder may come to prevail, and mob violence may overtake the missionaries. Besides, the native China opponents to the present Manchu-Tartar dynasty, may offer violence to the missionaries, purposely to involve the government in complications with the western powers. In Japan it is all different. There the people are rigidly loyal to their government, which has full power to control the people, and its attitude to the missionaries is friendly.

—It will be noticed in a letter from Dr. Moore, on another page, that Mrs. Moore's Bible woman, Ishii O Toki, was most grossly insulted and pursued by a brute, American or English, who was visiting the health resort where Dr. and Mrs. Moore had gone. This man, it seems, moves in respectable circles when at home, but is one of those who do not hesitate to make beasts of themselves when away from home. It is not enough for them to go

to the devil themselves, but by their infamous conduct would hinder those who would fain escape the portion they have chosen. Such creatures, from Christian lands, are a terrible hinderance to the success of the missionaries' labor in winning souls to Christ. No wonder that Dr. Moore's blood boiled!

We are in receipt of a bound copy of the first year's issue of *The Japan Evangelist*, for which Bro. Hoy will please accept our thanks. It is a beautifully gotten up volume bound in silk, in Japanese style. As for its contents, they are known by those who have taken the magazine, and to those who have not taken it, we would say, You have missed much valuable information concerning Japan and its interesting people. The information it contains is specially valuable and interesting just at this time, when Japan is commanding so large a share of public attention. Its articles are largely written by native Japanese, so that it exhibits Japan from a Japanese Christian point of view.

—We narrowly escaped losing our girls' school building, and in all likelihood the ladies' residence, also, close by, by fire. Rev. Hoy writes that repairs had been made in the furnace attached to the bath room, and not awaiting an inspection as to the sufficiency of the work, a large fire was built by the school servants to take a bath, which speedily communicated to the bath room, which was soon in a blaze. The fire was discovered by the cook, and was extinguished. A very few minutes later in the discovery and the whole building, and, in all probability, the one near by would have been reduced to ashes. For this delverance we are bound to give thanks to a watchful Providence, for we have been saved from a sore calamity.

MISSIONARY CONVENTION.

THE Classical Missionary Society of Juniata Classis convened in its annual meeting in the Reformed Church, Everett, Bedford County, Pa., on September 25–26, 1894. Twenty-eight delegates reported, besides fourteen ministers, representing fifteen auxiliary missionary societies, and three mission bands. During the five sessions which were held, besides a sermon on the evening of the 25th, on "The Office and Efficiency of Woman in the Benevolent Work of the Church," by Rev. Lewis Robb, Altoona, Pa., a number of very interesting topics were discussed, with special emphasis upon our mission work. A lively interest was exhibited by many of the citizens of Everett, and the evening congregations were large and inspiring. On the evening of the 26th, it was the privilege of the Secretary of the Foreign Board to present our work in Japan, and he was ably seconded by the Sunday-school Secretary, who explained what the Sunday-schools could do for missions. The whole was an interesting and instructive occasion, and precious results are hopefully anticipated.

The missionary societies and bands represented contain a regular membership of 1,020, of whom 925 are contributing members. The contributions during the year amounted to $742.40, of which sum, there remains in the several treasuries, the sum of $157.61. It will be noticed that on the basis of the contributing members, this was a little over eighty cents a member.

This Classical Society is what is denominated a *mixed* Society; but it required no keenness of observation to note that the women are the active workers. Delegates were elected to the Potomac Synodical Missionary Society. Now it remains to be seen who will be the active workers in the Synodical Society. C.

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to REBECCA HAMILTON SCHIVELY,
252 S. Main Street, Chambersburg, Pa.

FROM THE SOCIETIES.

W. M. S. PITTSBURG SYNOD (*Miss Ida H. Limberg*).—The ninth annual meeting of this society was held at Curllsville, Pa., Sept. 12th and 13th. There were three day sessions devoted to business, and two evening sessions for devotional services, addresses, etc., which were enlivened by appropriate music, rendered by the choir and by solo singers. Mrs. M. E. Whitmore, Pres. W. M. S. G. S., was present, and delivered an address on Wednesday evening, Sept. 13th. The President, Mrs. Keil, being absent on account of sickness, the first vice-president, Mrs. A. M. K. Snyder, of Manor Dale, presided. Resolutions of respect were passed on the deaths of Mrs. Rev. Evans and Mrs. Rev. Mickley, two faithful members of the society, who have died during the past year. Miss Poorbaugh, a returned missionary from Japan, gave an interesting talk, describing the Japanese, their ways of living and customs, also the Girls' School at Sendai.

Mrs. Whitmore gave an interesting talk on the work to be done by women, and made an earnest appeal for all to join heart and hand in the cause. There is a new song in our hearts, and it must come out. What if our best efforts are weak, and our utterances imperfect? Let us do our utmost; and by and by the music will roll forth, for through the feeble efforts of His followers, the Master shall send forth His voice to the ends of the earth, and the whole world shall resound with heavenly symphonies. What is this song to which we are trying to give expression? The poet tells us when he says that,

"When in scenes of glory,
We sing the new, new song,
'Twill be the old, old story,
That we have loved so long."

The Clarion Classis Missionary Societies organized a classical society on the second day of our meeting. The following is the address of welcome given them by the presiding officer: "To the new organization, Women's Classical Society, by name Clarion. We recognize and welcome you into the Women's Missionary Society, of Pittsburg Synod. Long has the invitation to you been extended, "Come to us and we will do thee good." Now you stand well equipped for work. To the older members of your respected body, to the standard bearers, to the silver-haired, to the tottering in your local societies, and especially in this congregation, we make our most deferential, most dignified bow. Do you ask why? Because they have borne the heat and burden of the day. They in the past have fought the battles of the Church. We who are now engaged more actively in the work have profited by their advice, their counsel and their experience. Their examples are an incentive for us to be more earnest and zealous. To the girls and boys of your local organizations, I make my *most respectful* bow; and why? Because in them we see the future men and women of the Church. We are on the stage of action to-day, they on the morrow. We ere long expect to let the responsibilities of the Church fall on their young, strong shoulders. Ever thus has this weighty transfer been going on in the Church, from the older to the younger. Oh, it is a grand thing to be a girl or boy in this age of Christian enterprise—a great thing to be *coming on* instead of *going off*. Before them lies a glorious future."

The next annual meeting will be held at Greenville, Mercer County.

M. S. JUNIATA CLASSIS (*Miss Minnie Shafer*).—The annual meeting of the Juniata Classical Missionary Society was held in Everett, Pa., September 25th and 26th, the first session being held on Tuesday at 2 P. M. After devotional exercises, conducted by Rev. Mr. Stonebraker, between forty and fifty delegates were enrolled, representing fifteen societies. The Secretary, Miss Brewster, not being present, Miss Mary Neff, of Alexandria, was elected Secretary *pro tem.*, and the following officers were elected for the coming year: *President*, Rev. E. L. McLean, Everett; *Vice-President*, Rev. L. Robb, Altoona; *Recording Secretary*, Miss Mary Neff, Alexandria; *Corresponding Secretary*, Miss Heckerman, Bedford; *Treasurer*, Mr. Geo. L. Freat, Altoona.

After singing "Oh, for a thousand tongues to sing" the first topic, "The Attitude of the Scriptures with Reference to Missions," was opened by Mr. Neal, of the Trinity Reformed Church, of Altoona, who discussed the subject so thoroughly that no one seemed to have anything further to say on the subject. The hymn "Wonderful Words," which was next sung, was very appropriate to the subject just discussed. A paper on "How can Enthusiasm for Missions be Aroused and Maintained in a Congregation?" was read by Miss Neff, of McConnellstown. One way in which she said this could be done was by putting missionary literature within reach of the congregation. Several persons, mostly ministers, told how they thought missionary enthusiasm could be aroused and maintained; but this one thought seemed to be prevalent, that one must himself be thoroughly consecrated before he can influence another in the way he should go. After devotional exercises on Tuesday evening, Rev. Lewis Robb, of Altoona, delivered an excellent sermon from St. Paul's letter to the Romans, 16: 1, 2: "I commend unto you Phebe, our sister, which is a servant of the church which is at Cenchrea; that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many, and of myself also." He spoke of the social and political advancement of woman, and of the great need of Christian women to help their heathen sisters living a slavish, degrading and shameful life simply because they know of nothing better, having been taught from infancy that they have no souls, and are only in the world as slaves of men.

On Wednesday morning reports from the different missionary societies and Mission Bands were read, and also a report of the Convention to organize the Missionary Society of Potomac Synod, held at Greencastle; the report was sent by the Secretary. The first topic, "What should be the Character of our Mission Literature and how can we Interest our People in it?" was opened by Rev. J. W. Pontius, and discussed by others. After singing the hymn "Ye Servants of God," the topic "Local Missionary Work by Church Members," was opened by Miss Leah Beam, St. Clairsville, Pa., and discussed by others. After prayer, the last topic, "What is the Reformed Church doing for Japan?" was opened by Rev. T. C. Strock, James Creek, Pa.

After a short session of Classis in the afternoon, held for the purpose of dismissing Dr. W. C. Schaeffer from Juniata Classis to Mercersburg Classis, the Convention was opened by prayer and singing, conducted by Rev. H. S. May, and the first topic, "The Young People's Society of Christian Endeavor and Missions," was opened by Mr. F. G. McKillip, of Altoona, Pa., and almost every society had some representative to tell what their C. E. had done and expected to do for missions. After singing the hymn "Onward Christian Soldiers," "Prayer and Missions," was discussed by Rev. R. L. Gerhart and others. The topic "The best Methods of Conducting a Missionary Society," was omitted for the purpose of giving Dr. Callender more time to tell us "How we can meet the Financial Needs of our Mission Bands." He told of the annoyance and embarrassment caused by deficiency of funds, and that at one time it was necessary for Mr. Lemberger to advance ninety-seven hundred dollars to meet payments, if we wished to keep the missionaries in Japan. He impressed upon each one there the necessity of more money, and if more of

our people could have heard him I feel sure they would have been induced to do as he thinks we should, double our offerings. On Wednesday evening, at the request of the Convention, Dr. Callender occupied the time in which we were waiting for Rev. Mr. Miller, by telling us why China and Japan are at war. The Question-box was omitted, and the time given to Rev. Rufus W. Miller, Sunday School Secretary, to tell us "What the Secretary of the Sunday School Board of the General Synod Can Accomplish for Missions," and the Convention closed to meet in Loysburg next year. Everybody left with a warm feeling for Everett and her many kind people, and with the one thought that the Convention had been a profitable one.

W. M. S. OF LANCASTER CLASSIS (*Mrs. J. Flickinger*).—The semi-annual meeting of the Woman's Missionary Society of Lancaster Classis was held in the First Reformed Church of Quarryville, Pa., beginning at 2 P. M. on Thursday, October 4, 1894. The President, Mrs. D. W. Gerhard, occupied the chair, with Miss Jane M. Powers as Secretary. The meeting was opened by the President, who read a portion of the Scripture and offered prayer, followed by the singing of the hymn, "Work, for the Night is Coming." During the session it was decided to continue sending the $250, in fulfillment of the pledge to the Synodical Society. Other topics of importance to the business of the society were discussed. It was also decided to send as delegates to the W. M. S., of the Eastern Synod, which convenes at Mifflinburg, October 11 and 12, 1894, the following named persons: Miss Jane M. Powers, Miss Minnie M. Basom and Mrs. John Flickinger. A resolution of thanks was offered by Mrs. Rev. Dr. Mosser, of Reading, Pa., to be extended to the officials of the Quarryville Railroad for the running of a special train to accommodate the delegates in returning home. The afternoon session was closed by repeating the Lord's Prayer in concert, and singing the Doxology. There were about thirty delegates present from the different societies of Lancaster Classis. The evening session opened with devotional exercises, conducted by the pastor, Rev. J. M. Souder, after which a very cordial welcome was extended to the delegates by Miss Elizabeth Groff, of Quarryville, which was responded to by Miss Mary Witmer, of (Heller's Church) Willow Street Charge. After the singing of a hymn, Miss Helen Stahr, of Lancaster, read in a very pleasing manner a paper prepared by Mrs. J. M. Jenks, of Lancaster, who by reason of sickness was prevented from being present with us. A very appropriate recitation, "The Tapestry Weavers," was rendered by Miss Minnie Eckman, of New Providence. After the singing of another hymn, Rev. J. M. Souder spoke of woman's devotion to the Master in all ages, down to the present time. Mrs. Rev. Dr. Mosser, of Reading, Pa., Treasurer of the W. M. S. of E. S., gave a very interesting and stirring address. The services were then closed, after the collection was taken, with the Lord's Prayer and Benediction. Some of the delegates returned home on the special train, while others were entertained over night.

W. M. S. OF EAST PENNSYLVANIA CLASSIS (*Mrs. G. A. Schwedes, Sec.*).—The Fifth semi-annual meeting of the W. M. S., of East Penna. Classis, was held in the Reformed Church of Freemansburg, Oct. 4, 1894, the Rev. J. F. DeLong, pastor. A business session was held at 2 P. M., there being present delegates from the following church missionary societies: Easton, Bethlehem, Catasauqua, Kreidersville, Freemansburg, West Bethlehem, Petersville, Mt. Bethel, Bath and Moore Township. Encouraging reports were read by the delegates, giving evidence of much zeal and good work on the part of the women of the churches. The delegates chosen to represent this society at the Eastern Convention, to be held at Mifflinburg, Oct. 11–12, are Miss Laux, Miss Ebert, Miss Kieffer and Miss Shuman. At 5 P. M. the delegates gathered around the liberally set tables to partake of the luncheon prepared by the good women of the Freemansburg Church, and their kind hospitality was very much enjoyed, adding greatly to the social pleasure of the convention.

The missionary service in the evening was very largely attended. The

devotional exercises were conducted by the Rev. G. A. Schwedes, of Bethlehem; the word of welcome was spoken by Mrs. R. A. Miller, of Freemansburg, to which Miss Anna Shuman responded in a well-prepared address. A missionary sermon was delivered by Rev. T. O. Stem, of Easton. Mrs. W. E. Hoy, wife of the zealous missionary of the Reformed Church in Japan, delivered a very touching address, in which she described the actual condition of woman in Japan, and the need of her uplifting. The choir rendered several well-chosen anthems, and a solo was sung by Mrs. W. H. Bartholomew, of Catasauqua. A missionary offering of $22 was received. Altogether the convention was one of the most successful held by the women of East Penna. Classis.

W. M. S. OF PHILADELPHIA CLASSIS (*Miss Clara L. Mathias, R. S.*).—The W. M. S. of P. C. held its regular meeting on Tuesday, October 10, 1894, in Pleasantville Reformed Church. The morning session was opened with the usual devotional exercises, consisting of hymn, prayer, and Scripture reading; the President, Mrs. R. S. Dotterer, presiding. The following churches were represented: Christ Church, Heidelberg, Messiah, Grace, and Calvary, Philadelphia; Church of the Ascension, Norristown, Pa.; St. John's, Phœnixville, Pa.; St. Luke's Trappe, Pa,; Bœhm's Church, Blue Bell, Pa.; St. Mark's, Prospectville, Pa.; St. Matthew's, of Anselma, and East Vincent, of East Vincent, Chester County, Pa.; Tioga Reformed Church, Tioga, Pa. The delegates from all of these churches read interesting reports of the work done in their societies since the last meeting, and also brought their contributions. The question of holding two meetings a year, instead of three, was discussed, but no action taken upon it. The President appointed Mrs. E. F. Thoman, of Prospectville, Mrs. Lillian Derr, of Haddonfield, N. J., and Mrs. Super, of Trappe, as a committee for the purpose of gathering original papers to be read at the meetings from time to time. Rev. Mr. Middleton presented a plea for a contribution for the mission in Tioga, and Rev. Jesse H. String also solicited a contribution for Calvary Mission. These were recognized by the Society, and accordingly a small sum given to each. The contributions amounted to $62.80, which was voted as follows: Tioga Reformed Church, $15 00; Calvary Mission, $10.00; Messiah Mission, $20.00; for the support of Miss Hollowell, in Japan, $20.00. The next meeting will be held on the second Tuesday in February, 1895, in the First Reformed Church, 10th and Wallace streets, Philadelphia. There being no further business, the morning session was closed with prayer, by Rev. Silas Messinger. The ladies were entertained very hospitably, at lunch, in the parsonage.

The afternoon session was called to order at 2 o'clock, and the following programme rendered: *Prayer*, by Rev. Jesse H. String; *Scripture Reading*, by the President; *Address of Welcome*, by Rev. S. Messinger; *Reading*, entitled *Charity* by Miss Sallie Newman; *Solo*, entitled "*Thou Who Art Weary Life*," by Miss Grinker; *Address*, "*Heroism of Women*" by Rev. D. U. Wolf; *Recitation*, "*Mrs. Pickett's Missionary Box*," by Miss Jessie Royer; *Solo*, "*One Sweetly Solemn Thought*," by Miss H. Anne Rittenhouse; *Address*, "*Ye Have Entered Into Their Labors*," by Rev. Jesse H. String. A vote of thanks was then tendered to the ladies of Pleasantville Reformed Church, and all those who had so ably assisted in the programme, and were instrumental in making the meeting a success. Rev. Mr. String pronounced the Benediction, after which the Society adjourned. The day was pleasant and well spent.

W. M. S. OF EASTERN SYNOD, (*Jane M. Powers, Reporter*).—The sixth annual meeting convened October 11th, 1894, in St. John's Reformed Church, Mifflinburg, Pa., Rev. S. M. Whitmore, pastor. Ten Classes were represented by nine officers and fifteen delegates. Tohickon is the only Classis not represented by organization. The Executive Committee met on Thursday, at 3.30 P. M. The first public meeting convened at 7 P. M. Programme:—*Address of Welcome*, Mrs. M. E. Whitmore, Mifflinburg; *Response*, prepared by Miss

Mame Hollinger, Lancaster, read by Mrs. R. S. Dotterer, Philadelphia; report of Corresponding Secretary, showing a distribution of 10,000 leaflets and 300 reports of Minutes of E. S.; report of Treasurer, showing total receipts $2,920.63, disbursements $2,676.86, balance $243.77; President's report; address by Mrs. Lizzie P. Cort. The programme was interspersed with anthems by choir, a solo by Miss C. Deitz, Sunbury, and congregational singing.

The business meeting was opened at 9 A. M. Friday, with devotional exercises, conducted by Mrs. Geo. W. Stein, Annville; report of Publication Committee was read and received; a letter was received from Committee on Plan of Work, W. M. S. of General Synod, requesting W. M. S. S. to assume $1,500 for Foreign Work. (13⅔ per cent. of this work is already supported by members of E. S.) Reports of Classical Presidents. The following pledges were made:—Lancaster Clasis, $300.00; Lebanon, $150.00; Goshenhoppen, $100.00; Wyoming, $225.00; E. Susquehanna, $125.00; W. Susquehanna, $150.00; Schuylkill, $500.00; Lehigh, $175 00; E. Pennsylvania, $300.00; Philadelphia, $200.00; Wyoming, Del., $25.00. Adjourned.

At 1.30 P. M., the meeting was opened with devotional exercises, conducted by Mrs. D. W. Gerhard. The order of business was suspended to give place to remarks made by Rev. Dr. Callender, conveying information in regard to the foreign field. The following resolution, after full discussion and a second reading, was adopted: Trusting in the blessing of God on our effort to contribute every possible cent required beyond our pledges already made, to meet the demand made upon us in support of the Girls' School in Sendai, we, the W. M. S. E. S., assume $1,500.00 per year, as our share of said support, and direct our Secretary to convey, as soon as possible, this action to the Chairman of Plan of Work Com. of W. M. S. G. S. In response to a communication from Rev. W. S. Stubblebine, Scranton, the following action was taken: With due sympathy for the constrained position in which Calvary Mission, Scranton, finds itself in its present cramped quarters, the W. M. S. E. S. regrets, that in view of work already assumed, it does not feel able to accede to the Mission's appeal for help.

In hope of arousing a more active interest in mission work among the younger members of our churches, the following resolution, prepared by Miss Deitz and Miss Powers, was adopted: *Resolved*, That we direct the presidents of classical societies to take immediate measures to organize Children's Mission Bands, whenever practicable, the funds arising therefrom to flow through the various treasuries of W. M. Societies. The following ladies were appointed a standing committee to formulate a plan of work for Mission Bands, E. S., and report at the January meeting of Executive Committee: Miss Christie Deitz, Sunbury; Miss Jane M. Powers, Lancaster; Miss Ella Ebert, Catasauqua; Mrs. Gutelius, Mifflinburg; Mrs. Rev. Hendricks, Lewisburg. The former officers were re-elected—President, Mrs. Lucy F. Orth, Danville; Vice-Presidents, Presidents of Classical Societies; Treasurer, Mrs. S. E. P. Mosser, Reading; Corresponding Secretary, Mrs. Geo. W. Stein, Annville; Recording Secretary, Miss Kate Laux, Catasauqua. The following resolutions were passed:

Resolved, That one thousand copies of *Woman's Journal*, containing minutes of the meeting, be distributed among the Classes. *Resolved*, That the Classical Presidents instruct the President of each Congregational Society to appoint a committee in their society to canvass their congregation, visiting every woman, and try their best to get into circulation the *Woman's Journal*.

The following report from the Committee on Resolutions was adopted:—I. *Resolved*, That inasmuch as W. M. S. E. S., has pledged itself to the Boards for $1500 for Home Missions, and for $1500 for the Girls' School in Sendai, Japan, the Classical Societies be earnestly asked that their various pledges to make up these sums of money, be made the first object of their consideration. II. *Resolved*, That we heartily encourage and recommend the forming of Woman's Missionary Societies, and of Children's Mission Bands in every

congregation. III. *Resolved,* That the blank reports prepared by the W. M. S. G. S. for congregational societies of each congregation of Eastern Synod, be properly filled out and sent to the President of Classical Society, and that the proper blanks be forwarded to the Corresponding Secretary of Synodical Society. IV. *Resolved,* That the President and delegates be again reminded of the importance of forwarding all funds through the proper channels. V. *Resolved,* That we do all in our power to encourage the circulation of Church literature, especially the *Woman's Journal,* now the property of the W. M. S. G. S., as we believe that this will stimulate and further our interest, and at the same time all moneys secured from the subscriptions will be a direct addition to our treasury. VI. *Resolved,* That we heartily extend a vote of thanks to the Pastor and Consistory of St. John's Reformed Church, of Mifflinburg, for the use of their church and all the kindly interest shown; and to the ladies for their warm hospitality, for the excellent music rendered, the beautiful floral decorations, the graceful drapery of the pulpit in our church colors, black, red and orange, recalling to us that from the darkness of sin, through the blood of Christ, we attain to the golden glory of the Christian's triumph. Adjourned.

Friday, 7 P. M.—The devotional exercises, conducted by the President, were followed by a short business session, then a public meeting. Programme: *Address,* Mrs. S. E. P. Mosser; *Solo,* Miss Deitz; *Prayer,* Rev. Mr. Hendricks; *Address,* Mrs. Cort; *Solo,* Mrs. Dotterer; *Prayer,* Rev. Mr. Whitmore; Doxology; Benediction, Rev. Mr. Whitmore. Adjourned.

This sixth annual meeting was noted for the harmony and good feeling manifested in all discussions, and for its earnest interest in the work of Missions. The delegates returned to their homes with renewed enthusiasm for better work in the future.

—Letter from Miss Zurfluh, and other interesting matter, next month.

—As many have expressed anxiety for the safety of our missionaries, on account of the war between Japan and China, we have obtained permission to publish the following passage from a letter of Miss Hollowell's to a home friend, who had written to her on the subject:

"I will try to relieve your mind at once about the war. No; I don't think we are in any danger at all—surely none at all at present. We get to find out very little of what is going on; that is, we people here in Japan. You really know more authentic news than we, for the Japanese papers are not allowed to publish much, and they will usually publish nothing but what is favorable to the Japanese. As far as we can see, most of us here in the East think it will be a several years' war. It will, no doubt, affect our work, for every one is full of the war spirit; and all the boys want to go to Corea. Some people fear that if the war should go against the Japanese, there would be an uprising against us foreigners. I do not see why there should be; and at any rate, that will not be for some time, and we will be protected. Do not worry any more about me, for I am safe. You know we have one of the largest barracks here in Sendai. Some of the soldiers have already gone to Corea, or *Cho-sen,* as they call it; but the main body is still here. Last Thursday we had a holiday; the Emperor went down to Hiroshima: all the troops are collected there, preparatory to setting sail for the seat of war. The Emperor is Commander-in-Chief of the army, and so went down. I wonder how it will all turn out. The Japanese are the better equipped and drilled; but the Chinese are much superior in numbers."

THE CHILDREN'S PAGE.

"God Loveth a Cheerful Giver."

LITTLE Peggy said this text over and over to herself, and then aloud to grandma, who was knitting by the open fire: "Does it make any difference if I put a penny in my mite-box, when I don't exactly want to?"

"Surely it does," answered grandma; "all the difference in the world."

"Why, grandma, if the cent goes into the box, *it goes*," and Peggy gave a decided jerk to her head, as if she were putting a cent in the box, and it went hard. "And it goes to help little heathen children, even if I would rather have candy or something nice for dolly, doesn't it?"

"Oh, yes, Peggy, it goes; but we don't know how large the blessing is that goes with it; perhaps all the great blessings go with the willing, cheerful pennies; it always seemed to me so."

But Peggy shook her head.

Just then little Nathan came in with his hands and face covered with molasses, and some sticks of molasses candy on a tin plate. "Please give sister some," Peggy said, in her most winning tones; "that's a good boy."

"No, Nathan's candy," mumbled the little fellow, with two sticks in his mouth; "me eat all."

"Just one stick, just *one* to sister?" going nearer and nearer to the tin-plate. Nathan shook his head, and placed one sticky hand over his stock of candy. Some rather unkind words followed, and then Nathan picked out the very smallest stick and gave it unwillingly to Peggy. She sat down by the fire and ate it; but somehow it did not taste very good.

"Nathan gave you the candy, didn't he?" said grandma.

"Yes," said Peggy, "but—"

"Is it nice?"

"Yes, grandma, pretty nice—not so very." It was soon eaten, and then Peggy said her verse once more, shut her little Testament, and got out "Fanny Maria," a very smart dolly, to play "Come and see."

Soon her little sister Daisy came in, bringing two sticks of candy. "These are yours," she said. "I made it all, and it's all yours, Peggy."

The loving smile, and the way she held out her little treat, touched Peggy's heart. "You are just a darling," she said, kissing Daisy. "It's ever so nice eating the candy; there was no fun in eating stingy Nathan's,"

"It is the same kind of candy, I suppose," said grandma.

"Yes; Harky fixed it for us," said Daisy.

"But I like Daisy's best; it's real good."

"Why?" asked grandma.

"I don't exactly know."

"Was there anything in Daisy's that was not in Nathan's?"

"Oh, no! they were just alike."

Grandma smiling, shook her head, and said, "Yes, there is—guess what it is." They both guessed many things, all very wonderful when thought of in connection with candy, and at last gave it up.

"Daisy put a good deal of her heart into her candy; Nathan left all of his out. We all love *a cheerful giver*, don't we, Peggy?" asked grandma, looking into the earnest face before her. Then the little girl understood her text. "God loveth a cheerful giver," and if He sees your heart going with your missionary penny, He may send one of His large blessings with it.—*Little Helpers.*

—We hope our young friends did not overlook the Bible missionary question in our October number because it was in very fine print! Send in your answers quickly, please, to be in time for next month.

THE GUARDIAN.
1850-1890.

REFORMED MISSIONARY HERALD.
1881-1890.

The Missionary Guardian.

VOL. IV. DECEMBER, 1894. No. 12.

—Reader, what has become of the bill you found in the last number of the MISSIONARY GUARDIAN? If you returned it to the publisher with the amount it called for, thanks; if laid aside, please hunt it up and forward the amount without delay.

THE SYNODS AND CHICAGO.

THE General Board in its Annual Report overtured the Synods to make some definite arrangements by which the English mission in Chicago may receive sufficient help from the Church to enable it to build a chapel on the lot lately purchased in that city. It has come to be pretty well understood that no mission, no matter to what Church it belongs, in a large city, can be made a success without aid in the purchase of a lot and the erection of a chapel. The cost is so great that such help is absolutely necessary. Yet these city churches, when once thoroughly established, become the strongest sources of revenue to the Church at large, even if we leave out of question the spiritual good they accomplish in the great centres of trade and population. That we should, as a Church, firmly establish the English work in Chicago does not admit of a doubt. We owe it to the Master and to ourselves. That it will cost something to do this work, we are all aware of. That many in the Church are willing to help establish the mission in Chicago, we firmly believe, if only we can in some way approach them so as to properly present the cause to them. For this reason the Board asked the Synods to take any action they deemed best to reach their people so as to get their help in this project. The Ohio Synod authorized its Stated Clerk to send down, at once, to the Stated Clerk of each Classis, a statement of the amount required from each Classis so as to aggregate in the Synod the sum of $800. At this writing this has already been done. The Interior Synod authorized that collections be held in all the charges as quickly as possible, and the sum of $200 be given to this cause. The Pittsburg and the Eastern Synods passed action requesting an agent to come into their territories and collect specified sums for this purpose; while the Potomac Synod apportioned $1000 upon its Classes for this mission. We are glad that the Synods took this action—if only it be not allowed to become a dead letter, as is so often the case. Bro. D. O. Lantz is the authorized agent for the mission, and if we understand the matter correctly he will, about the opening of the new year, start East on his collection tour. When he comes let all help

him to the utmost of their ability, and his mission will be an abundant success. Those Synods that have adopted the apportionment plan should push their apportionments with all possible energy, so as to make the money available at as early a day as may be. The Interior Synod has already commenced to hold collections for this purpose as we know, and while the action was taken less than a month ago, we already have in our hands quite a nice sum of the promised $200.

Since writing the above it occurs to us that the Eastern Synod, also, requested that collections be held for the raising of the $2000 promised to this cause. The action of the Synod is not before us; but as we recall it, this is the action of Synod. If so, it is but necessary for every pastor to present the matter to his people and hold one collection in each congregation for this purpose, and we feel sure the amount will be forthcoming. Let us see whether there cannot be unity of action in this matter. The sum asked for is so small that it seems there should be no difficulty in obtaining it. F.

A PLEA FOR THE APPORTIONMENTS.

THERE are those in the Church who are opposed to the Apportionment System. They say, Let our giving be voluntary and free as every individual may determine for himself. However this may sound in theory, we are still convinced that for us in the Reformed Church the apportionment plan is the best. That it is a matter of perfect freedom cannot be denied, unless by freedom, in this matter, is meant that a charge may give something to the operations of the Church or not give anything as it may elect. The people in the congregation should be taught, and we suppose they generally are so taught, that they should willingly give the Lord's portion for some benevolent purpose. Out of these offerings the various Boards ask certain sums for the different operations of the Church. These apportionments may not, and usually do not, consume all the offerings in a well-regulated charge. The trouble may be, not that the apportionments in themselves are a burden, but the fact that the people are not urged to make their offerings unto the Lord, and therefore there is no fund out of which to pay them. Or, it may be, that these offerings are retained for home use; so that there is nothing left for the general work of the Church. It would seem that a people that gives nothing outside of home interests must become very narrow and selfish, and in the end will give comparatively little for home work. There has never yet been urged against the apportionments a valid reason why they should be abandoned, and we do not believe that there can be such a reason urged. Some may say that they are too high; but what force is there in that objection, when we know that in no instance do the legitimate apportionments reach the sum of one dollar per member? That certainly cannot be urged as a burden. There is no Church in the land to-day that pays less on an average; and why should we regard this small sum a burden? Were it not for the apportionment system, which is but another way of indicating the minimum sum required for the general work of the Church, we are fearful that some charges would pay next to nothing for the extension of Christ's kingdom. What they pay on the apportionments is about all that they pay beyond their home interests.

But, we are told that many other Churches do not pay apportionments.

True some do not in the same way that we do, but many of them have a more rigid system by which to compel the pastors to get the contributions from the people, while *all* have some system which answers the same as our apportionment system. In the M. E. Church there are *nine* annual collections for as many different objects, and the pastors are *compelled*, not only to hold these collections, but to get from their people as liberal offerings as possible for these various objects. Woe to the pastor who neglects these collections. In the Presbyterian Church, while there is no regular apportionment system, yet every pastor knows full well what he is expected to raise for the different benevolent operations of the Church. In other Churches the apportionment system obtains in almost the same form as in our Church. While then we believe that the apportionment system is equitable, just and good, we cannot but believe that we are allowing things to be mixed in such a way as to lose the good effects of the apportionment system when carried out in its simple form. What we mean by this is, that we allow other interests to come in ahead of the apportionments, so as to make them a burden in many instances.

We now have nearly all our interests under these apportionments. Now let us pay these off first of all. Foreign missions come under this heading also. The sum of $35,000 has been apportioned for this purpose, and $40,000 for Home missions. To pay off these sums all the energies of the Church should be enlisted. Every Society in the Church should turn its forces in that direction. Let every Society have full credit for what it does, but let all help to pay these apportionments. As it is, one Society sustains a Foreign Missionary. The Sunday-school sustains one. The Women's Societies sustain another. How can these be sustained by these different interests in the Church, and aside from that $35,000 be raised for the Foreign work? This is what troubles some—to know how this can be done. We have our doubts whether it will be done as it should be done; but if every possible effort were made to raise the $35,000 promptly, the Foreign Board would likely be enabled to meet all its obligations. What we need in our Church is, that the apportionments be paid promptly and fully, and that the many side issues which now come in to claim a share of the offerings of the people be cut down to the minimum. If the Church were to make one united effort for the apportionments, there would be no trouble to meet them. We are sadly in need of unification and centralization in our Church. The scatteration policy has done us much harm. Let us try the centralization policy, and all unite to pay promptly these apportionments. F.

ODD ENTERTAINMENTS.

EVERY reader must have noticed how much money, of late years, is raised for church use by means of entertainments of various kinds; at least you have noticed the many efforts made to raise money by special and even artificial means. Good Christian people resort to all sorts of expedients to turn an honest penny, and fertile brains are taxed for new plans to gather in the nickels of the neighborhood. Many of these plans are simple and easily understood, while others are enigmas needing interpretation; some are of small dimensions, while others are quite elaborate and even difficult.

I have been watching these things for some time and making a note of

them, which note I now give in short form for whatever use you can make of it. Now and then you will only smile at the oddity; sometimes you will turn away in disgust; and once in a while you will find a helpful suggestion. As all this costs you in reading far less than it costs me in gathering, sifting and writing, you need not complain. Please keep in mind that all these items are not imaginations, but realities, gathered from a daily paper in which these entertainments were brought to the notice of the public. So now:—

The pastor is about leaving, and a "Farewell Supper" is held on two evenings, a most excellent supper at twenty-five cents. Those sorry to see him go will eat out of compliment, and others will at the same price have gladness.

No more enjoyable way of spending the evening can be found—so the item says—than attending a series of tableau groups presented by the young people.

Don't forget to attend the "Vocophonity," in the Y. M. C. A. room, at ten cents. There will be humorous songs, mandolin and autoharp duets, and violin solos.

The King's Daughters will have a "Festival of Days," booths bearing the names of six days of the week, and containing for sale a great variety of useful articles at reasonable prices; and each booth has a motto.

At the late Church Fair a new idea was found to stimulate trade, namely, a money-order department in the post-office of the fair. Money was deposited and an order was issued good for its face value at any of the counters. The only merit here was the extra trouble it made.

The carpet rag sociable, the auction party, the calf-head-soup supper with vocal music, the glee-club concert, the fish-pond party, the strawberry festival, the aster fete, the chrysanthemum show, the apron bazaar with refreshments, and even the Boston baked-bean supper, are well known, and need no further definition.

But what is a guess-ball social, a hatchet party, and an oriental entertainment? A "crazy tea" may be a nice thing, and a "golden tea" should be royal; but a Japanese wedding will awaken more interest than either, being quite a novelty. A "C" supper likely is one in which every item on the bill of fare begins with C. The "tag social" I cannot explain.

The gipsy encampment is worth having several evenings, for it costs too much work for one. The famous Shoshone Tribe of gipsies, versed in the mysterious lore of their people, will tell your fortune at their camp, and will give you a gipsy lunch for the same price. The cooks are expert.

A lemon, orange or pink tea is popular, especially with good music and a little elocution. A Scotch social includes Scotch melodies and Scotch recitations.

The "Egg Social" must be seen to be appreciated. It is very funny. After music and refreshments comes the egg race, the contestants each carrying an egg on a spoon held between the teeth, passing along through crooked rows of chairs or other obstacles. Another prize is given for finding nests of eggs while blindfolded. Another form of race is this: from a hard-boiled egg run four strings, ten yards long, and four contestants chew these strings, each trying to be first in reaching the egg. A prize is given also to the person best imitating the crowing of a rooster. All this may be more funny than dignified, but—well, no accounting for tastes.

I do not know what the geographical social is, nor can I explain the Yankee wedding.

The "fern glen" is merely a glen formed by an embankment of rocks and ferns; and in this glen is a well from which lemonade is pumped by some winsome lass.

A "star fete" is one in which the decorations are largely stars, the tables are set in star shapes, and stars rule everything. Of course there is a supper with extras.

About a hundred persons, big and little, rendered "the district school" of long ago, with some funny scenes and characters.

If you want to give Mrs. Jarley's wax works—a delightfully funny performance—you must have good actors, good singers, and plenty of time and patience for preparation.

Even so high social authority as the families of the Cabinet officers at Washington, D. C., justify a "Market House," with such common things as cabbage, beans, eggs and cheese for sale. They had the Marine Band in the evening, and a dancing master in the bargain, both of which you will not need; but you can readily find a substitute for them.

The "Reception to Cousin Jedediah" is simply an Old Folks' Concert, requiring old furniture, old songs and old costumes. The grandfather's clock and the grandmother's big and little spinning wheels, and also tallow candles, will add much to the effect. Close with "Auld Lang Syne."

A "book sociable" is more difficult than many of these pleasantries. Individuals represent certain books by carrying or wearing a mark or emblem of some kind: The Heavenly Twins, two twin stars; Ivanhoe, a hoe in some form; Pickwick Papers, paper ornaments with lamp wicks, toothpicks, etc. Each person must guess the books from these emblems, and he gets the prize who interprets the largest number. The money is made on the refreshments.

In New York they do some very odd things in the name of the Lord. At a Baptist chuch fair a year ago they had a vaccinating booth. A regular physician was there, and the virus was put on the arm at half a dollar each. Of course your girl wants to escape the small-pox, and she allows you to pay the bill.

What the "conundrum social" is one may easily imagine; but who will tell what a "snipping social" is? Not I; but they had one for the church.

If your physician or optician will give you "a talk on the eye," or if your friend will give you the benefit of a stereopticon lecture on many of the easy topics of home or foreign life and scenery, you can have a delightful evening.

The "intricate tea" is very simple when you once see into it. Of course there are flags, bunting and flowers; but the bill of fare is a mystery. This is the intricate part. All the dishes have odd but suggestive names. You can order any of the following, and likely, in most cases, only when it comes will you know what you are eating: A Chicago sampler; unruly member; woman of grit; New England brains; Irish favorite; hidden tears; causes neighborhood contention; what a boy calls his sweetheart; food for the spinning wheel; most delightful age of childhood; what occasioned the fall of mankind; what asthmatic people are; love's young dream; brings the crows; spring's offering; Boston's overthrow; tree cake; crushed marbles; a mixture decidedly chic.

The "leaf social" is pretty and dignified as well as amusing. Leaves resembling oak, maple, ivy, etc., are cut from green cambric or paper, two of each kind. One is given to each lady as she enters, which she pins to her dress, and the others are thrown into a box and shaken together. Each gentleman draws out a leaf and finds its mate; and then, having paid the price of his leaf, he and she have supper (or refreshments) together. To add to the amusement, have a blackboard at hand. Each one, blindfolded, will draw a leaf and write his name below. Of course two colors of chalk for outlines and veins will add interest; and when all are done the blackboard will look like a crazy Chinese puzzle.

Ah, here is the "World's Fair," a grand exposition in miniature, consisting of a Holland booth, a Turkish booth, Uncle Tom's cabin, old mother's shoe, a New England kitchen, and other novelties of the fertile brain. Of course you will want to get your refreshments at the "Exposition Café," which serves all the delicacies of the season; and you will enjoy the music and the promenade concert.

I will not add remarks on these odd entertainments, but I wish I could hear the remarks made about them. I am afraid that some of the sedate brethren will scold me for writing these things for the young people, but I believe that the young people will reward me with thanks. A. C. W.

DECLINED AGAIN.

OUR Pacific Coast missions had their origin in California, under the care of Rev. Frederick Fox, already in 1867. There was a promising beginning; but, for various reasons, the work in California never came to much. The work in Oregon and Washington was begun in 1874, under Rev. John Gantenbein, and in these twenty years much has been done for it. Through all these years, this work, though entirely German, has been under an English Board.

In 1887, the Board, feeling that the results on the Pacific Coast were not satisfactory, and thinking that better work could be done under the care of a German Board, proposed to transfer these missions to a German Board. The three Synods—Eastern, Pittsburg, and Potomac—gave cheerful consent to this change, and the Board offered the missions first to the German Board of the West, representing the Central Synod and the Synod of the North-west; but this Board declined to receive them. The offer was then made to the German Board of the East, representing the Eastern German Synod, with like result. The Tri-synodic Board well knew that the German brethren could not at once bear the burden of supporting these missions, and so the offer made was as follows: That we would pay the full cost of the work, $2,000 a year, for three years, in quarterly payments of $500 each.

So matters rested until 1893 In the meantime, however, the work in California was quite given up, and that in Oregon and Washington continued to have small results. The Board still felt that, under the management of a German Board, success might follow, and it was resolved to renew the effort to transfer these missions to the German Board of the West. A committee of the two Boards had a very satisfactory conference in Reading, Pa., during the meeting of the General Synod in May, 1893. The offer was now more liberal,

namely, the full support of the missions for six years. The German brethren were pleased with the conference, and said that they would recommend the transfer to their Board.

At the fall meeting of their Board, I do not know what action was taken; but no action was taken by their two Synods, possibly owing to some misunderstanding of the case.

At the late meeting of the Synod, the German Board reported the matter of transfer, stated the difficulties in the case, and asked for instructions. Both Synods, the Central and the North-western, answered that they did not feel justified in accepting the missions on the Pacific Coast.

This, in outline, is the history of this effort. The offer both times was made in good faith, and both times the German brethren gave it due consideration. What now is best to be done, lies with the English Board. The question is confessedly a hard one. A. C. W.

REV. W. E. HOY'S PERSONAL REPORT.

To the Board of Commissioners for Foreign Missions of the Reformed Church in the United States of America.

Dear Fathers and Brethren:—As many kind inquiries about my health are constantly being made, I feel it a matter of much joy and of deep gratitude to my heavenly Father, to be able to say that I am once more in possession of good physical powers. That distressing asthma from which I suffered so much for two years, has troubled me very little indeed since the month of April, 1893. For a year or more it has cost me but a small loss of time. By resolutely cultivating the power to avoid worry, and by seeking in *The Japan Evangelist*, a means of forgetting the friction and annoyance incident to my peculiar relations to the Tohoku Gakuin, I seem to be on a fair way to that evenness of nervous mechanism which is so necessary to one subject to asthma. Here, I think, I have done what the doctors with all their nauseating medicines, and still more sickening theories, could not effect. One physician, about two years ago, made me nearly blind for a while, with his theories and pet experiments. So far as I understand my case, it lies in the state of the mind and of the nerves. May God give me grace to treat my own case with wisdom, so that I may be continued in His glorious cause. What my present good health means to me, after two years of agony, words fail me to express adequately.

Last winter our little children suffered a great deal from the various ills to which childhood is heir. Careful nursing brought them through them all.

And here I wish to thank the Board for the prompt and kind attention paid to our plans for Mrs. Hoy and the children. I feel sure that my loved ones are among warm friends, and I can assure you that I appreciate your good will. It is impossible for me to say now when I can follow my family home. I long to see my sick father and all those who are near and dear to me, but my work still keeps me here. There is no one to take my place in the Tohoku Gakuin. Perhaps when the C. E. Missionary comes, arrangements can be made for some of my classes. There is, however, one more reason that I should remain here a little longer; and that is, the establishment of *The Japan Evangelist* on permanent financial lines. The business department is

not yet of such proportions as to enable me to make ample provision for it during my absence.

The origin of *The Japan Evangelist* lies in the desire to make myself more widely useful in the cause of Christ; to bring the East and the West closer together, to give more information about Japan and the work to the people of my own church, and to provide myself with such work as will tend to deliver me from the friction incident to my peculiar relations to the founding and development of the Tohoku Gakuin. That the first year's efforts on these lines have met with much encouragement, I think you already know. Experience, however, is teaching me my weakness in editorial work; but I hope to improve.

During the year I have taught four hours a day in the Tohoku Gakuin, mostly in the Theological Department. I have also lectured and preached in public as time and opportunity were afforded me. As to the study of the language, I have little theory and less attainments to report. It is simply dig, root, and heave away. Progress there seems to be none.

Thanking you for your patience with all my peculiarities of character, my weaknesses and failures, and believing that our Lord Jesus Christ will keep His promises to us all, I am, Yours sincerely,

W. E. HOY.

Sendai, Japan, June 6th, 1894.

LETTER FROM MRS. A. M. MOORE.

Dear Friends at Home :—After a long and painful illness, I am once more sufficiently strong to do a little writing, and I thought the home friends might enjoy hearing something about the little orphans of whom we frequently made mention in our talks, both public and private, while in America.

O Tome is growing to be a gentle, modest, lady-like girl, and gives promise of becoming a helpful woman. O Haru was at first a great trial to those who had charge of her; but she is developing into an obedient and good-natured girl. Her disposition is very different from that of O Tome, and she will probably never be quite as sedate and womanly; but, judging from reports of her condition when she was taken off the street, and her appearance and conduct at present, she is certainly much improved, both in appearance and behavior. Some time since (previous to my illness), just after I had seen our own plump, well-fed and happy little Margaret safely to bed, Mr. Moore called out that a little orphan girl had been brought to the house. There's so much distress and poverty to be seen in this country that I thought I had become somewhat hardened to things of this kind; but the picture which presented itself as I entered the study affected me considerably. There, on one side of the room, sat Mr. Moore, and on the opposite side the young man (one of the theological students), who had found the child, and on the floor sat one of the tiniest bits of humanity, for twelve years of age, that I had ever seen. Her face was not unlike the faces which we sometimes see carved on the shells of hickory nuts, it was so thin, and drawn, and old; her hair was somewhat like a brush; her arms painfully thin, and her legs not a very pleasant sight to behold, as they were marked with sores, and were also more bones than flesh. The young man informed us that the child was an orphan, her father having

died two, and her mother six, years ago, and that she had, for some time past, been living with an uncle, but that he was so poor, and had so many to feed, that he could give them only a limited supply of food. The little girl, Fusaji san by name, had had but one meal that day, and it was likely a slim one; so we saw that she had a comfortable supper, and then took her to a physician, to ascertain whether she was in a fit condition physically to be placed at once with the other children. So far as her clothing went, we knew she needed to be "made over;" but we could not tell what her physical condition was. There being but little the matter with her, she was taken to where the other children were, and clean clothing belonging to O Haru san provided for her. The next step was to send her to a barber and have her head shaved, for her hair was so alive with vermin that when brushed back, it had somewhat the appearance of having been powdered. After the shaving, she was taken to a bath-house, and her poor little filthy body washed as it had probably never been washed before. She was asked if she had ever had a hot bath, to which she replied, "I poen"—once,—and "sendatte"—some time ago.

This wee mortal, O Tome and O Haru, together with a bright five-year-old boy, are living with a Christian family, and they seem contented and well-cared for. Shortly after Fusaji san came to us, she was taken to a photograph gallery to have her picture taken; but she laughed so much that the photographer could not make much headway, and on being asked why she did so, she replied it was "because she was so happy." Poor child! I suppose she had never before known what it was to be well cared for. We hope to see these, and other homeless little ones, educated and trained for future usefulness. The girls are taught to cook, sew, knit, and do various little things about the house, and are sent to the "sho gakko"—primary school—to be taught to read, write and spell. As they become older, we hope to have them fitted for the work for which they seem best adapted. If scholars, they may be able to enter the girls' school; if fond of sewing, they may become seamstresses; if nursing be their forte, then we will try to have them trained for that kind of work. They are under Christian instruction, and we trust will become useful women. The wee boy is yet too small to do much but play.

Besides this home for little wanderers, a few of us banded together last winter, and rented a small Japanese house, where a number of aged destitute persons have been sheltered and fed. The first inmates of this home were an old man and his wife, the latter in feeble health and almost, if not entirely, blind and very hard of hearing. The poor old body was so happy in her new quarters that she said it seemed as though she was in a different world. She became more and more feeble, and efforts were made to have her understand something of salvation through Christ and belief in the true God. At first she tried to pray to *our* God and to *her* heathen god; but, on being told that this would not do, she at last turned from the false to the true. The student before mentioned interested himself in her spiritual welfare, and this was his statement. After her death, she was given a quiet Christian burial, Rev. Oshikawa and other members of the Nibancho Church taking part in the services. Another inmate was a poor man who died soon after we took him in, and it is his child, a bright-looking boy of about five years of age, whom we have put into the home with the little girls.

The friends at home may wish to hear something more about the quilts which were so kindly donated some time since, whilst we were in America. In a previous letter, I wrote that O Toki Ishii, my helper, and I took quite a number of them to the Sendai Hospital, on the Emperor's birthday anniversary; but when we next went to the hospital not a quilt was to be seen. Some of the patients seemed to be disappointed because the pretty covers had not been allowed to remain on their cots, and I felt quite troubled. So, in the course of a few days, I sent O Toki San to ask one of the doctors about them. When she reached the hospital the quilts were again on the beds, and she was told they had been removed in order that they might be marked, as, if left unmarked, some of them might be carried away by patients. Later on, a very kind letter of thanks was sent me by the head physician of the hospital, and I will send thanks to the very kind friends at home who donated the quilts.

Yours gratefully, ANNIE M. MOORE.

AN ELEVENTH HOUR LABORER; OR, THE STORY OF HARA TOYSKISAI.

BY THE REV. H. LOOMIS, AGENT A. B. S.

HARA TOYSKISAI was a Samurai and a retired physician residing in Tokyo. During the first part of his life he was a Buddhist. Then he became a Confucianist, and remained so until he was led to embrace the doctrines of Christianity.

When he had reached the advanced age of 84 years he purchased from one of the colporteurs in Tokyo a copy of the Gospel of Luke and read it through. His interest in Christianity was awakened, but darkness and doubt still rested upon his mind.

Next he bought a copy of the Gospel of Matthew and read it through also. This removed his doubts in regard to the truth of the Christian religion and prepared him to accept Christ as his personal Saviour. Hereupon a converted Jinriksha-man invited him to attend preaching service, and on the 1st of May he went for the first time to a Christian meeting.

His intelligent face and white flowing beard arrested my attention. He looked like a patriarch; and I afterwards made inquiries about him. After attending a few more meetings he applied for baptism for himself and wife. Both were examined respecting their faith and experience and were declared ready to receive the ordinance of baptism. On the 24th of June I baptized the old man and afterwards his wife.

They were happy in their new-found hope and faithful in attending upon the public means of grace—never missing a service unless hindered by sickness. Christ and His teachings were their all and in all.

This good old man was spared but a short time to testify of the goodness of God to him and was then called to be with his Saviour in glory. During his last illness he rejoiced greatly in the hope of a better life in the world to come. I visited him repeatedly and he wished to hear of nothing but Christ and Christianity.

For about two weeks he ate nothing. He spoke of this and remarked that his new faith was keeping him happy and strong without food.

He often spoke of the preciousness of the Bible. At one time he said

in substance, "I have read all the best books of Buddhism and Confucianism, and have found much in them that is good. But none of them can be compared with the Bible. By the side of the Bible all other books fade into nothing."

He said also he had traveled a great deal in Japan and had visited all the chief places of public resort, and had tasted of the best springs in the land. "But," said he, "none of this water can at all be compared with the water of salvation which I am now drinking."

During one of my visits he asked for paper and writing implements, and, having been raised to a sitting posture, he wrote upon a large sheet of paper in large Chinese characters, "Saving Master." On another sheet of similar size he wrote "Grace." He then wrote his name and age under each of these great words and requested his daughter to put his stamp upon each.

He expressed his deep regret at not having known of Jesus and His salvation when he was young so that he might have worked for Christ, and trained his children for the service of Christ. "Now," said he, "I must leave this to others." He remarked that if he had known God at thirty years of age he might have educated his sons for the ministry of the Gospel.

Once while I was with him he said, "I know but little about the future world, but I know that Jesus is there and that He will do something for me."

As myself and a brother were about leaving him we told him that we would first pray with and for him. He then said that we should not pray for his recovery, as he did not wish to recover, but longed to depart, and we should ask God to grant him a speedy departure. He often declared that he had no fear of death; and clearly showed it all the time.

He told his wife that he was afraid her unconverted children and relations might cause her to forsake Jesus; and entreated her most earnestly not to yield to them; but she should be steadfast until death; for otherwise she could not come where he was going. He begged her to meet him in heaven.

He desired to have a Christian burial, but feared his children and other relations would insist on having a Buddhist service. After a general consultation they yielded to his request, and he then ordered the lot to be purchased and the coffin to be made in readiness for his departure.

The last time I saw him before his death I said to him, "You are near heaven." He replied with apparent delight at the thought, "Naruhodo." (It is really so.) Then he said, "I shall go to heaven to-night." And he did. Just at the break of day the night of his probation closed and the day of eternity dawned upon his ransomed soul.

His funeral was largely attended and the story of his Christian experience made a deep impression.

The widow (who is 78 years old) is very faithful. She rarely misses a meeting, and never when it is possible for her to attend. She often takes her lunch with her on Sunday morning and remains until after the evening service. On the day of her husband's funeral she said, "I have no extreme sorrow about my husband. I know that he is in heaven." She seemed happy then and ever since.—*The Japan Evangelist.*

(The substance of the above sketch was communicated to the writer by Rev. J. Hartzler, of the Evangelical Association Mission in Tokyo.)

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

ITEMS OF NEWS.

—In the Ohio Synod *three and a half* cents per member is to be given for the erection of the chapel in Chicago. The Stated Clerks of the different Classes have doubtless sent out the notices to the pastors. Now let the pastors send on promptly this small average sum per member. Remember, this money is to be on hand by January 1, 1895. If possible, let it be ready by that time.

—The "Synod of the Interior" promised $200 for the Chicago chapel. This is to be raised by the pastors holding collections. The sum, though small, is proportionately larger than in other Synods. It is to be on hand by January 1, 1895. Pastors, will the money be ready at that time? We believe it will, but prompt action is necessary. At this writing, one-sixth has been sent in.

—Rev. A. Casselman has accepted a call to the Cheney and Whitewater mission in Kansas. We are glad to get the services of Brother Casselman for this important field, but we are sorry that by this change the Lyons, Kansas, mission becomes vacant. We need a good young man for Lyons. Who, among the young men, will offer himself for this field? Lyons is a thriving town of 2000 people, the county-seat of Rice County, Kansas.

—Rev. H. S. Gekeler is making a lecturing tour among our churches in Ohio. He is well received wherever he goes. His lecture on "Cant" is deservedly popular. He lectures for the benefit of his mission, giving all over and above his expenses to the liquidation of the church debt. We are glad to say that this vigorous mission has already paid back to the Board a nice little sum of the amount advanced it.

—The Rev. Parley E. Zartman is making gradual progress in his work in the Sioux City mission. He lately added a number to the Ursinus congregation, and we are told that the outlook for the future is quite encouraging.

—Missionary Faust, of Iola, Kansas, is working along very earnestly and successfully in his Kansas field. When he took charge the outlook was not at all favorable; but order has come out of chaos, and the future is decidedly hopeful. All that is needed in these western fields is good, earnest and steady work, and success is almost assured.

—Rev. F. M. Shults, of the Leighton, Iowa, mission, is working successfully in his field. Reports come to us that with some special efforts and additional labors, the field has been brought into a much better working condition, and the members are greatly encouraged. This is a hopeful field, and we wish Brother Shults most abundant success.

—Word comes from Edinburg, Ill., that Brother Althouse is pushing matters with great energy. The congregation has been organized and the new church is up and approaching the finishing point. He has a good field, and we hope the young brother will look to Taylorville and other points in his commnnity, for favorable openings for new interests.

——When Brother Lantz goes among the congregations of our Church in the East to gather funds for the Chicago chapel, let us hope that he will be favorably received. That is one of the most important points that claims the

liberality of the Church at this time. One earnest effort and a united effort will settle the whole question, and our English Church will then have a good foothold on the west side of that great city. We will then need English missions on the north and south sides. These will come in course of time.

—Traveling through the oil regions of Northwestern Ohio one is surprised how rapidly towns and cities are springing up. Towns of eight and ten thousand are not uncommon. The question is, How much has our Church done, or what is she doing now to enter these towns and carry the gospel to their people? There can as yet be but one answer to this question.

—The last word we had from Treasurer Reber, there was still quite a heavy deficiency in the funds necessary to pay off the missionaries for the quarter ending September 30, 1894. It is certainly necessary for the Church to look this indebtedness question squarely in the face. Here are *ninety-one* pastors with families depending upon them who need and must have their quarterly pay? Who is to pay the money? The Church, of course. Who promised to pay them? The Church. Why are they not paid promptly? Because the Church is not fulfilling her promises. Why not? Certainly not because she is too poor to pay. Why not, then? Because of carelessness and indifference, of which, if a man of the world is guilty, he is called dishonest. The truth is, that, turning this about as we please, if we do not pay to the Boards what we promised to pay, and what we easily can pay, we are in a measure dishonest. It is perhaps not well to put it in this way; and yet it is the plain, unvarnished truth, of which we must never be afraid. There are now rich and strong charges who once were largely supported by the Church, who now do very little to help along the missions of the Church. Is this right? Should we grumble and find fault when the Church asks us to pay—say thirty-five cents per member for home missions? Should we not rather pay it gladly and promptly. F.

—Some of our missionaries use printers' ink to good advantage. Rev. A. S. Weber, of Baltimore, Md., in August, issued a large card of "church notices"—mid-week services; second anniversary of the Willing Workers; a call to the catechumens, and the Lord's Supper. So Rev. Jesse H. String, of Philadelphia, sent out a neat program of "Autumn Re-union Services," from September 5th to 9th, namely, a social for the congregation; a peach festival; an entertainment for the Sunday-school (by a ventriloquist); and a harvest-home service of great interest.

—The work at Winchester, Va., goes forward nicely. A small debt on the parsonage is being paid. The missionary's hope is largely in the children under his care.

—Rev. Henry Tesnow, of Messiah Mission, Philadelphia, says: "It gives me great pleasure to report that the Brotherhood of Andrew and Philip have rented a house opposite our church at $10 a month, which they purpose using as a reading room and parlor for men."

—The church was open all summer at Duncannon and Marysville, Pa.; but the attendance was not as large as it should have been. Some necessary improvements in the church property at both places has been made; but part of the plan had to be postponed to brighter times.

—"St. John's" they now call it, instead of "Church of the Strangers," in Philadelphia. In naming churches as well as in naming children, good taste and thoughtfulness are important. The people attend service more regularly, take more interest in the work, and the contributions are increasing.

—Pastor Lichliter, of Lancaster, Pa., reports nearly three hundred pastoral visits during the quarter, which include visits to Sunday-school scholars and others who may be brought under the influence of the Church.

—The main work in Roanoke, Va., for a year past has been the building of the Church. To this, all else had to bend. During the past quarter but little progress was made; but Pastor Reiter has perseverance as well as patience, and he holds on bravely in good hope. He says: "The question that now confronts me is one of endurance to stand the financial strain until brighter days come. But as long as I am pastor, all obligations will be met." He still pays cash and keeps out of danger.

—The mission at Steelton, Pa., has been sorely afflicted by the panic; but all keep in good heart, and the work goes quietly forward. "It is doubtful whether we can meet the Classical apportionment," says pastor Sangree; but times may change for the better.

—Rev. M. H. Sangree, of Harrisburg, Pa., says: "We have a delightful monthly congregational missionary sociable, with good addresses and readings. The city is building fast very near our church lot. My people are enthusiastic, earnest and loving. The Sunday-school is a green field. But we must build our church as soon as possible."

—Some of the reports give us a deep insight into the hardness of the work to be done. Rev. Gottlieb Hafner, writing from Washougal, Wash., says: "It is hard to report when one has nothing to report. Four young people have begun a new life. Of discouragements this is the main one, namely, that a large part of this community is irreligious, having only hate and contempt for religion. Many people whom I did visit I dare not visit again (see Matt. vii: 6). The Sunday-school children attend the congregational service, while also the grown people are in the Sunday-school. . I have not taken up any other point, because I think it best to concentrate my work here."

—Owing to hard times, the population of Astoria, Ore., is very fluctuating, says Missionary Schmid. During August he was active at some outside points, where he cannot go in winter. He found many families; but they are so scattered and distant from each other that they cannot be brought together.

—One of our missionaries says: "If some one should ask you who really needs some clothing, etc., please remember us again. My circuit is hard on clothes. My boys also need new suits, because last year's are outgrown as well as outworn." Who will heed this call? Write to the superintendent, and he will give you directions.

—Woodberry, Md., has just celebrated its tenth anniversary. When a mission begins with a dozen, and in ten years has a membership of 160; when in these ten years they raise $6,000 for congregational use, and $2,000 for benevolence, as these people did, we may well join them in congratulations and rejoicing. Two-thirds of the Classical apportionment for this year is already paid. The frame church has been raised nearly seven feet, and a brick basement has been put under it to make room for the growing Sunday-school. Missionary Deatrick has done good work.

—From Ballard, Wash., Rev. G. Graedel writes: "Outside of Ballard I could do very little. The people in Blaine are so very poor that they cannot pay my traveling expenses. I was in Tacoma once; but a beginning there would be a hard thing, as the people are discouraged by the hard times." W.

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts of the Treasury for the month of October reached the handsome figure of $3506.14. But of this sum $1152.50 were legacies. Deducting this sum, the amount received was only a few hundred dollars above our monthly current expenses. It is a relief, however, to note the advance on the insufficient receipts of the summer months. The remaining two months of the year should be unusually heavy, to compensate for the last three or four months. But little has as yet been received on the apportionment. Pastors seem to be deferring this item until the last of the classical year, and some seem to think that if they can but meet this before the meeting of Classis in the spring, all will be well. Do they recollect that all this while our Treasurer has to be paying discount for accommodations in bank? We must remit when the quarters fall due, and if the money is not in hand, we are compelled to borrow. Please bear this in mind. A dollar now in hand is worth more to us than if not received until spring.

—In order that our ministers may be able to interest and instruct their members as to our foreign work, one of the prime prerequisites is to have a clear conception of the general policy on which it is conducted. While the ultimate aim is to win souls to Christ, and Christianize the nation, as means to these ends, our special endeavor is to raise up a native ministry, and to train girls to become the light and life of Christian homes. To these ends we have established our two schools. And the success with which we have been blessed, in the use of these instrumentalities, has been beyond our earlier expectations. In the Girls' School we have between fifty and sixty promising scholars. Nearly all who attend this school for any length of time, become Christians. On the completion of their course, some become Bible Women, others the wives of Christian young men—and in their spheres, both domestic and social, become more or less efficient Christian workers.

—In the Tohoku Gakuin (male school) we have also between fifty and sixty avowed candidates for the Christian ministry. The training and education of these is the primary purpose of the school. But we find that while educating them, we can, without any considerable increase in the teaching force, increase the number of students in the several classes. We therefore receive others, whether Christian or non-Christian. Our experience has been, that a large percentage of the non-Christian students, coming thus under the leavening power of our holy religion, become Christians. Thus, besides sending out a band of Christian ministers, we also send forth others as Christian laymen. And it is cheering to note the efficiency exhibited by many of these laymen, as Christian workers among their kindred and acquaintances. Very many Japanese have first had their attention directed to Christianity by these lay-workers. We have over one hundred students besides the candidates for the ministry.

—As a teaching force in these schools, we have two American ladies in the Girls' School, with the prospect, should the school continue to grow, of

being under the necessity of sending out another. We find that in the Tohoku Gakuin we must have at least four Americans whose first duty is that of teachers, and secondly as that of evangelists, as their school duties and labors may permit. These teachers in both schools, are aided, especially in the classical departments, by native teachers. Rev. Dr. Moore is at the head of the evangelistic work, in which service he will need in the early future an American assistant. The duty of these is to visit the different congregations and stations, to minister to the people, and aid and advise the native workers. Our missionary force, with the present proportions of our work, will, after a year, when Mr. C. Noss, now under appointment, shall have gone out, be full for the time being.

—The number of students in either school at the present time is in excess of the capacity of our buildings, and the Mission is urgent in its importunity with the Board, for their enlargement. This the Board would gladly do, *if it had the necessary means at its disposal.* But this it has not. And it turns to the home church with the inquiry, what shall it do? The alternative is to enlarge our buildings, or to refuse to receive coming students, and thus limit our field of operations. The pressing emergency might be met by a comparatively inexpensive enlargement, to the extent of say $1500 or $2000, in case of each school. But $4000 is an item which the Board does not possess.

—The more immediate and imperative need is means to provide suitable residences for our missionaries. This will require some $7000 to $8000. We must have $2200, to pay for the premises Dr. Moore has most fortunately procured for us, and enough to erect two additional houses—one for Rev. Snyder and one for Mr. Noss. For meeting this necessity we look hopefully to the Self-denial effort during the approaching lenten season, commended by the several Synods at their late meetings.

—As the outcome of our educational work, there were at the last commencement, four graduates from the Girls' School, four from the Theological Department of the Tohoku Gakuin, and twelve from the Collegiate Department, nine of whom enter the Theological Department. Of the four graduates from the Theological Department, three are at work as evangelists, and one remains as a native teacher in the school.

—We have thus endeavored to give a succinct account of our work in Japan, its policy, its proportions, its prospects and its results, together with its wants. We need but add, that we have about 2000 baptized members. We furnish this account that our pastors may inform their members. If now, in addition, they will familiarize themselves with the incidents and narratives gleaned from our work, and which we publish in the church papers—those which we know from experience the people will listen to with intent interest—and present them to their congregations, *with words which well up from the heart,* we need not pause to say what the result will be.

—Will some one now say, You are making very large requests? Well, perhaps they are pretty large when considering what our Church has been doing for foreign missions. But, we would ask, Who is it that creates the necessity for these requests? Is it the Board? Is it the missionaries? "Paul may plant, and Apollos may water," but who gives the increase? If a gracious God, in answer to prayer, and with a blessing upon the labor of our dear

brothers and sisters whom we have sent to Japan, makes the necessity for these requests, who are we to call Him to a reckoning? May God have mercy upon such a complaining soul!

—We are glad that the Synods at their late meetings appointed the approaching lenten season, or some other suitable time, as a season for a self-denial effort for the benefit of our foreign work. Last year the result of that effort did not reach expectations or necessities. It was, perhaps, something new to many of our congregations. But the result was assuring, in that it showed that our people were prepared to practice the Christian grace of self-denial when called upon to do so. The amount realized last year was about $4500, and was very helpful. The coming effort is to enable the Board to provide suitable dwelling-houses for our missionaries. They cannot live in Japanese paper-houses. Hence we are compelled to build. To purchase the grounds and erect the buildings, we will need some $8000. We need these additional houses. To provide these out of the current receipts of the Board is an impossibility. This self-denial effort is therefore to be a thank-offering from us, who have comfortable homes to live in, to provide for the comfort and health of our brethren and their families, who have gone to carry the Gospel to that far-away people.

—We learn that two young Japanese who were students in our Tohoku Gakuin, have entered the army now warring with China.

—We have received six additional names of students in our Girls' School, and their photographs, who are offered as beneficiaries to American patrons. We therefore invite individuals, Sunday-schools, Missionary Societies, C. E. Societies, and congregations, to assume the blessed privilege of supporting these poor girls, that they may be educated, trained, and reared to a full Christian womanhood. The cost is but the small sum of $60 a year, payable half-yearly in advance. We invite correspondence on the subject. To applicants we can send the name and photograph at once.

—We mentioned above that part of the receipts of last month were legacies. There are doubtless many members in our Reformed Church who would gladly aid us in our blessed work of winning Japanese souls to Christ, whose circumstances will not allow the liberal gift they fain would make. To such we would suggest, remember our cause in your wills. Thus, after they have enjoyed their God-given blessings in this life, they can provide for the spiritual welfare of others who are without hope and without God in this world. Our legal title is, "The Board of Commissioners for Foreign Missions of the Reformed Church in the United States."

—Orders have been issued from headquarters of the Japanese army, that all sick or wounded, or prisoners of their enemies, are to be treated with kindness and humanity. This they have learned from our western Christian civilization. The Chinese treat their enemies with brutal cruelty.

—We have recently received a complete map of the city of Sendai. It shows the location of our institutions and the residences of our missionaries.

—The Nihon Bashi Church, in Tokyo, was so much damaged by an earthquake as to render its occupancy unsafe. It will be rebuilt in the near future. This is the church established by Rev. Gring. It never has been as prosperous a church as the Banchi, which was planted by Rev. Dr. Moore.

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to REBECCA HAMILTON SCHIVELY,
252 S. Main Street, Chambersburg, Pa.

THE WONDROUS CHILD OF CHRISTMAS DAY.

A wondrous birth, a meeting strange
Of heaven and earth in one,
Child of the lowly Hebrew maid
And God's incarnate Son.

It is no star dropped from the sky,
No flower sprung from the earth;
But far beyond the mysteries lie,
Eternity's strange birth.

And yet a human birth, as well,
For heaven and earth draw near
And look into each other's eyes—
God and mankind meet here.

The glory of the heavenly world
Earth's darkness undermines;
The brightness of Judea's star
In endless brilliance shines.

A. M. H.

FROM THE SOCIETIES.

IMPORTANT COMMUNICATION FROM PLAN OF WORK COMMITTEE (W. M. S. G. S.—The Plan of Work Committee, W. M. S. G. S., having submitted to the societies of the various district synods the proposal to assume as their work in Foreign Missions the entire support of the Girls' School at Sendai, Japan, are able to say that, after proper consideration and free discussion, the unanimous decision of the several district Synods' societies, as reported by their corresponding secretaries, is a compliance with the proposal.

Believing that every woman in the Church is interested in this work, the Committee deems it best at once to make known this action of the synodical societies, and to challenge the prayers, gifts and influence of all women in the Reformed Church in the United States who realize that Christian homes in Japan can only exist and multiply as the girls of Japan are educated in the Christian religion; for in Japan, as in America, the influence of the mother in the home is the source of strength in the nation.

To be effective, the work must be assumed forthwith, and quarterly payments of all moneys pledged be made by January 1, April 1, July 1, and October 1 of each year. As this can only be done by the aid of congregational societies, each individual woman is asked to be prompt in the payment of this obligation. The attention of officers of classical societies is also called to the necessity of a greater number of congregational organizations. It is the many *little streams* that make the mighty river, and it is the *many small contributions* that make the full treasury. Let every classical officer feel herself a committee to spread knowledge and arouse an interest among the women of any congregation within her reach, and let no woman feel satisfied until her agitation results in organization.

The women must immediately realize that this decision is a pledge which

only they can redeem, and each one must feel that she has received her marching order, stamped indelibly, *Forward!*

Plan of Work Committee, { SARAH E. P. MOSSER.
MRS. H. M. HERMAN.
MRS. P. KEIL.
SARAH J. HOUTZ.
R. H. SCHIVELY.

THE SYNOD OF THE POTOMAC AND ITS MISSIONARY SOCIETY.—Over against the above indications of increasing activity and usefulness on the part of the General and District Synodical Societies, we deeply regret to have to place the recent action of Potomac Synod upon the report of the committee appointed to assist "the Missionary Societies of Mercersburg and Juniata Classes and such other Classical Missionary Societies as may be organized" in the organization of a Synodical Missionary Society. The matter was "recommitted" by the Synod of York, on the ground that the organization was not made in accordance with the instructions of Synod. The objection was based on the fact that the Constitution adopted by the delegates of the classical societies, at Greencastle, declared that this Synodical Society should be "auxiliary to the Women's Missionary Society of General Synod." On this point no instructions whatever were given by the Synod, either to the committee or to the classical societies which were to form the new organization. Synod limited itself to *advising* (page 42, Acts and Proceedings Synod of Potomac, at Gettysburg, 1893) that the Society should be mixed or "normal." This advice was carefully followed; and the very words of the resolution following, which defined the province of the Society, were incorporated into the Constitution. The business of organization was left to the two classical societies alone, no other Classis, except Carlisle, even appointing delegates, although all were invited to do so. Juniata Classical Society, although "normal," has been represented in W. M. S. G. S., and has contributed to its Foreign Mission funds. Its Home Mission contributions, as in other classical and synodical societies, have been variously applied. Mercersburg W. C. M. S. has, under the smile of its Classis, followed the same plan. The article of the Constitution to which exception was taken was thus in the same line as the previous work of the two classical societies, and was, moreover, such as the authorization of Synod left them at full liberty to frame.

W. M. S. G. S. is recognized with approval by General Synod, and its usefulness gratefully acknowledged by the Mission Boards. Potomac Synod has no mission work distinct from that under the supervision of those Boards; and it is difficult to see what good purpose could be served by placing its society in a corner, apart from the general activity of the Church. We are given to understand that the objection above referred to was raised and supported principally by the members of those classes which turned the cold shoulder to their synod by failing to respond to the invitation of its committee. A further invitation was extended not only to delegates, but to all interested, to be present at the organization. If it was desired to give any particular direction to the society's work, the hour of its inception was the time to do it, and those wishing it should have offered their counsel then, either in person or by letter. Objections raised later can be regarded only in the light of attempts at obstruction. Is there a new version of St. Paul's injunction, reading, "*Hinder* those women ———?"

EXECUTIVE COMMITTEE W. M. S. OF SCHUYLKILL CLASSIS, (*Emma E. Zerbey, Cor. Sec.*).—The Executive Committee of the Women's Missionary Society of Schuylkill Classis held its quarterly meeting in the Reformed Church at Hamburg, Friday, October 19th. The day was a perfect autumn one, and resulted in bringing together the largest number of the committee assembled at any of the quarterly meetings. Although the meeting was somewhat delayed by the lateness of the incoming trains, when all were assembled at 3 P. M., the business was transacted with great earnestness and promptness; numerous dis-

cussions arose in which the members took an active part, which made it very interesting and showed that the members understood much about the work being done, and were desirous of learning more. The committee appointed to organize new societies made a good report, showing good work accomplished and better prospects for the future. The report of the Corresponding Secretary showed progress. The Corresponding Secretary was instructed, when the annual appeals are sent out to such congregations and missionary societies as are supporting students in the school in Sendai, Japan, to ask them, when they pledge an amount to the Classical Society for Home and Foreign Missions, *not* to include the money paid for their student in that amount. The President, Mrs. S. E. P. Mosser, gave an interesting account of the meeting of the Synodical Society at Mifflinburg. The time and place for holding the next meeting was left to the Executive Committee. Mrs. Dr. Christman, of Reading, was appointed as *primaria* to prepare an essay for the January meeting, and Mrs. H. F. Kauffman as *secunda*. Several other items of business having been transacted, the meeting closed with singing and prayer, led by Rev. G. W. Gerhard. The ladies then separated to the homes of the kind people of Rev. Mr. Gerhard's congregation, who entertained them all royally.

They met again in public session at 7.30 P. M., when the following programme was rendered: *Address of Welcome*, Miss Sue Shollenberger, Hamburg; *Solo*, Miss Neff, Hamburg; *Response*, Miss Lillie Zerbey, Pottsville; *Music*, Confer's Orchestra; *Motion Song*, nine little girls; *Essay*, Mrs. Rev. F. B. Hahn, Reading; *Vocal Quartette; Recitation*, Miss Lena Bausher, Hamburg; *Address*, Mrs. S. E. P. Mosser, Reading; *Recitation*, "The Lamentation of a Missionary Box," Miss Stella Bright; *Remarks*, Pastor; *Collection; Instrumental Trio;* closing services. On Saturday, October 20, all returned once more to their own homes, ready to say. "It is good for us to have been here."

FROM OHIO TO JAPAN.

LETTER FROM MISS ZURFLUH.

IT gives us pleasure to share with our readers the following interesting letter, received from Miss Zurfluh:—

"*City of Pekin*," *August 28, 1894.*

My Dear Friend.—I received your letter of July 20th. If you will pardon my long delay, I will endeavor to give you a short account of my trip thus far. I will also favor you with a letter written on the Pacific Ocean, which is rather unstable just now, while I am writing. The paper goes down and the pen up.

I left my dear home on Wednesday morning, August 8, 1893, to take Cincinnati, Hamilton and Dayton train. Bade adieu to my dear father, who gave me his parting blessing, "*Gott behüte dich;*" parted with my dear, loving mother at home, with sisters, brothers and friends at the train. I found, after a half hour's ride, that I was passing through my old home, Perrysburg. Nothing unusual happened; but it was very warm, and everybody was trying his best to be comfortable.

Reached Dayton about 3 30 P. M. Mr. B. Kuhns was at depot with carriage to meet me. Mr. and Mrs. Kuhns and family kindly took me to the Soldiers' Home. Had a good night's rest, and next morning started on my way. Reached St. Louis at 7.20 P. M., Thursday; after taking supper with a young lady from Cincinnati, I took Chicago and Alton train to Kansas City; it was a very warm night. The moon was shining brightly; and finally, in

spite of the heat, I had a good rest. Reached Kansas City at 7.15 A. M.; met my Cincinnati friend. After breakfast we took a ride on the cable car, as we had three hours to wait. Kansas City has lost all the air of "Wild West." There are some very beautiful residences. The city is built partly on hills and partly in valleys.

Took Union Pacific train, and was then bound for Denver. I soon made warm friends with a lady and a little boy who were going to Denver; also with a lady who I found has a friend in Japan, at Osaka, a Miss McGuire, with whom no doubt I shall become acquainted when in Japan. It was too hot to do anything, even to look out of the window; but we managed to pass the time in talking about Sunday-school and mission work. Saturday morning it was much better, as we were reaching Denver, and it was very much cooler. We saw prairie-dogs hopping and skipping around. It was amusing to see the cunning little creatures crawl out of their mounds, stand on their hind feet, and munch their breakfast. Saw Pike's Peak and many other mountains.

Rev. and Mrs. D. A. Winter, missionaries in Denver, Col., kindly entertained me while there. Denver is a beautiful city; no sign of "Wild West," excepting the decoration of the little church, which, no doubt, the Board of Missions will renew. Rev. and Mrs. Winter are highly esteemed and beloved by all; they have a great work before them, and need prayers, sympathy and help from us all. They had a little social gathering on Saturday evening; there were representatives from Ohio, Pennsylvania and New York. They had known but a short time before that I was going to stop; yet I was happily surprised to see so many present. Singing, a few games, refreshments, singing and prayer made up the programme. Sunday morning, went to German Sunday-school and German service, and Sunday afternoon to English Sunday-school and service. Rev. Mr. Winter, owing to the absence of the superintendent, acted as superintendent of both schools and organist at all services; yet he is always cheerful and happy—the right man in the right place.

I had a good rest, and was again ready to start on my journey refreshed. Left Denver Sunday night, in order to get to San Francisco in time to make all final arrangements for the ocean trip. I reached Cheyenne, Wyo., on Monday morning. When we were a few hours' ride from Cheyenne, a freight car was off the track ahead of us, which delayed us for two hours. I had meantime made new friends. We had a chance to get off of the train, to take a stroll on the Wyoming mountains and gather flowers. This helped us to forget our delay, which only kept us in the cooler region a little longer. Monday proved a very sultry day; but the nights were cool. Tuesday was also very hot; saw mountains and mountains, rocks and rocks; passed Salt Lake early Tuesday morning, but did not see it. Saw Humboldt Lake, which has two inlets, but no apparent outlet. The ride through Nevada was very dusty; but I again met a kind friend, who was going to San Francisco to her husband. When we reached San Francisco Wednesday morning, or rather noon, she and her husband kindly assisted me in finding the place to which I wished to go first; that is, Smith's Cash Store, where I expected to get a bedroom suite. I had to see to that at once, as they would have to attend to ship lading, and the office was to close at 12 o'clock. It being 12 noon already, they telephoned and asked to have the rules suspended; this was kindly done, very much to my

delight. After making my purchases, I was taken to the Occidental Hotel, where I had a good lunch. Afterward I had to go to see about final arrangements on the steamer. It was quite a distance from the Hotel; but God led me all the way in that large, strange city. I owe all to the Lord; He has been so merciful to me. I know and feel that the many prayers of dear, loving friends were being answered.

I had, as soon as I reached San Francisco, sent a letter to an acquaintance, who came to see me in the evening. It seemed a delightful thing to see a face I had seen before—one to whom I could talk freely. On the next morning, Thursday, August 16, the day of sailing, this lady friend took me out to the park. We had an hour's time; we could only walk into and out of the park; but I had a chance to see the beautiful flowers, the large fuchsias and heliotropes, aud oh! the beautiful roses! The fuchsias were like large rose-bushes, large enough for children to play under them. The heliotropes looked like great climbing rose-bushes. Of course, there were many other flowers. This beautiful park is fresh and green and has flowers in bloom all winter, I was told. We hastened back to the hotel, had lunch, and I was ready to depart for the steamer, which left at 3 P. M. My friend went with me to the boat. Crowds of Chinamen were at the dock to see Chinese sailors off. I wish you could have seen the Chinese women.

There are very few cabin passengers—only ten of us: two ladies, one besides myself, and a little girl. There are no other missionaries beside myself, so I am somewhat isolated. The others are all people going on business. The lady, Mrs. B——, her husband and little girl, are going to Batavia, Java. One of the gentlemen is French Consul to Singapore; one gentleman goes to Australia. As to the rest, I do not know exactly; but some go to Japan, China and Corea. Soon after we started, land was out of sight, and we were being tossed to and fro upon the billowy sea. Mrs. B—— was sick in a very short time. I remained on deck a little longer, but soon followed her. Was sick the first night, and had breakfast in my berth the next morning; but was up for lunch, and have been well ever since, thank God. I have felt more closely than ever before the meaning of "alone with Jesus." I have spent many an hour alone with Him, because I had no one to speak to. That sometimes seemed a little hard; but now I count it a great privilege.

The first Sunday was a quiet Sunday. The business men did not play games; they think we ought at least to have one day of rest, even if not for religious reasons. The Monday following was very stormy; no one could go on deck. Some of the gentlemen were sick that day. Mrs. B—— has been sick all the time, so I am left the only lady at table. The second Sunday was Sunday in the morning and Monday in the afternoon, as we lost one day; so to-day, when I am writing, it is Tuesday. We expect to be in Japan next week on Tuesday, God willing. I am kept amused part of the time by Louise B——, whom I call my little sunshine. I amuse her by drawing for her and walking on deck, teaching her words, folding paper, etc.

Thursday, August 30.—This is a beautiful day; was on deck before breakfast for the first time, also much of the time this morning. We have had very little sunshine on the voyage; it has been very stormy most of the time; that is why we will reach Yokohama so late. How delighted I shall be to meet

friends, and chat with those who are interested in the things that interest me! I have been well, very well, thank the Lord, thus far.

Yokohama, Japan, September 6.—We reached Japan September 4, 1894, at about 11.30 A. M. How happy I was to see a friendly face! Owing to the rain, Miss Hollowell did not come to the boat, but sent a letter of greeting. Rev. Mr. Miller, however, met me; and we were soon ready to leave the vessel, which had anchored a little way out from shore, and go to land in a little boat. My luggage was looked through by Custom-house officers. The Costom-house is not an immense building, as I had pictured to myself, but small. There was nothing that I had to pay for, and soon all was loaded on a little cart pulled by the "human horses," and we took the noted jinrikishas. It really seemed ridiculous to me to be drawn in that little baby carriage. I looked about in every direction; I thought for some time that we must be going through alleys, and would soon come to the main streets; but it was the same nearly all the way. Finally, we reached the hotel, where I was warmly greeted by Miss Hollowell. My room was beautifully decorated with handsome roses and "brown-eyed Susans," as we call them at home; everything looked cheerful. We had lunch, or "*tiffin*," as it is called here; chatted, and in the afternoon rested to get over that rocking feeling. I appreciated having a good chat with kind friends, and enjoyed meeting congenial people, a pleasure I had been deprived of for almost three weeks. I learned to make change the first evening I was in Japan. Miss Hollowell and I have made all purchases for our home. Rev. Mr. Miller saw to all other matters, such as passport, registering and baggage. We will go to Tokyo to-day, and expect to reach Sendai on Friday afternoon. School will begin Monday, September 10. I think I shall like my new home. The scenery is very lovely; other things are not so beautiful. I feel so thankful that the Lord has kept me in health and strength, and protected me from all danger.

Your friend, LENA ZURFLUH.

"The ideal of the Christian family, an ideal lovelier and happier than any which the world has ever known, is the direct creation of Christianity."—*F. W. Farrar.*

"I believe God will accept action for others as the highest possible expression of gratitude that a saved soul can offer."—*Thomas Guthrie.*

"I've nothing in the world worth looking after if it has not a direct reference to the glory and extension of the Redeemer's kingdom."—*Robert Moffatt.*

THE MISSIONARY QUESTION

In our October number has been answered by Misses Edna Cantner, Huntingdon, Pa., and Janora Dutrer, Silver Run, Md., and by Master Frank Shults, Massillon, O. The first missionaries sent forth by our Saviour were *home* missionaries; their commission is given by three evangelists, but most fully in Matthew 10, where it begins with the words, "Go not into the way of the Gentiles, . . . but go rather to the lost sheep of the house of Israel."

Thank you, young friends, for your answers. A Happy Christmas to you, and to all our readers, young and old!

THE CHILDREN'S PAGE.

A Christmas Missionary.

ONE Christmas morning, years ago, there was a pleasant, subdued hum of children's voices about the door of St. Martha's Church, and in the Sunday-school room, where they were gathering, to march up-stairs, when the bell should give the signal, singing, "Ring, merry, merry bells, the Christmas morn!" There was to be a holy-day service and plenty of music; and it was an open secret that gifts of candy and fruit would be distributed afterwards, from the great sparkling tree on the left of the pulpit.

Little Jack Palmer came up the high steps with his father, his dancing pace scarcely checked, even there, until suddenly he caught sight of two forlorn little faces pressed against the iron railing below. They were those of a boy and girl, twin brother and sister; they were named Eva and Ned Corry. Jack did not know them; but his heart was touched by their wistful look, and he felt as if it would be very mean to go in and leave them outside.

"Look at that girl and boy, father," he exclaimed. "May I go back and ask them in?"

"Yes, Jack," returned his father, laughing quizzically down at him, "if you share your candy and orange with them."

Jack laughed, too. "Why, of course, I mean that, too, Fazzie!" Whereupon he skipped down to the poor little people. They were clean, but not very warmly or carefully dressed. The boy hung back shyly, and his sister, Eva, was quite ready to accept the invitation, and between her coaxing and Jack's urging, Ned soon yielded. Mr. Palmer had waited, watching on the topmost step; and he took the boy and girl into his own pew, while Jack joined his class in the school-room.

The joyous Christmas service was soon over, the last carol sung, the last prayer offered. The gifts were handed to the smiling children, and when the Benediction had been spoken, Jack made his way to where the little Corrys were waiting, with his father. He had soon asked their names, and insisted upon their taking his box of candy and his orange home, to divide between them. Mr. Palmer did not interfere, preferring to let his boy carry out his own little plan.

"Oh, take them, do!" Jack said to Eva. "Don't bother about me; I've plenty at home. What I want is for you to come back—to Sunday-school, you know. Won't you, you and Ned?

The children looked as if they would like to do it; and Miss Carroll, Jack's teacher, coming up to see who they were, soon persuaded them to be there on the next Sunday.

It was a very small stream of good that a little boy's hand set flowing, that Christmas morning; but if I could trace its course through the lives of those children, you would be surprised to learn how wide and deep it became. Miss Carroll went to see the poor, sick cousin with whom Ned and Eva lived. Their sad home was brightened; they became pupils in the Sunday-school, and after a while, useful members of the church. And the help and kindness they received they are now giving to others in need.

When will the results of Jack Palmer's little kind action end? Never, in this world, or the next; they will go on and on, into eternity, like the little streams that flow into the vast ocean, to mingle with it forever.

R. H. S.

What have we done, during 1894, to send the "good tidings" through the world?"